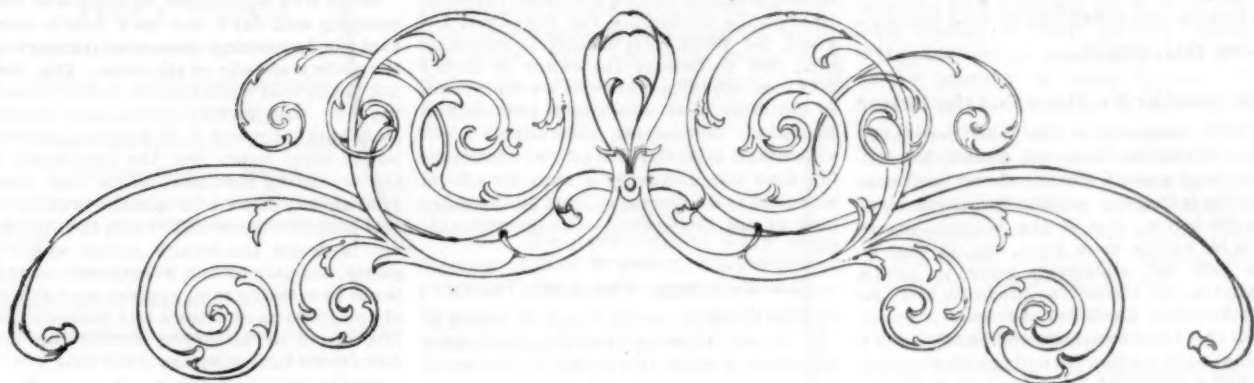


# Zion's Herald

WEDNESDAY, SEPTEMBER 20, 1899



*THE church wants facts. It can make up its own mind when it has the facts. It will not make up its mind until it has them. The air is none the less thick with rumors for this meagre report. It is even the fuller of them. . . . The church cannot suffer by frauds perpetrated on her. Christ did not suffer because Judas betrayed Him, and Peter denied Him, and Thomas distrusted Him. In all ages and sects, these sad defections arise. They are like Ananias and Sapphira, whose guilt, so far from harming the church, is, when punished, made beneficial. "Great fear came upon all the church, and the people magnified them." So is it always when justice speaks the word of truth.*

*Let in light on this too obscure story. Let the church have the facts. If she has been defrauded of a quarter of a million of dollars within five years, as some good experts believe, let her know it. If it is not half that, or is twice that, let it be known. She will rejoice the more in her wonderfully valuable publishing interests, rally the more to their support, and make their income larger, and their publications cheaper and more numerous, with every full statement of the real history of her condition, and of these asserted frauds. We believe in the church. She can endure anything but a withholding of that which is good. She never will flourish if*

*"Concealment, like a worm in the bud,  
Feeds on her damask cheek."*

*The church demands the fullest knowledge of the case. . . . The case cannot rest where it is. The whole matter must be brought to the light, and the exact and entire truth plainly, if painfully, told.*

— GILBERT HAVEN, in editorial on Book Concern frauds, entitled, "Let There be Light,"  
in ZION'S HERALD of Dec. 2, 1869.



## SPEAK OUT

REV. C. H. MEAD, D. D.

Speak out, O ZION'S HERALD, when you find  
A royal man, with thrift and greed combined,  
Who, though he may in gifts and power  
Excell,  
His royalty doth hide within a Schell.  
'Tis better for the League that he should  
leave,  
And use elsewhere his power to deceive.  
For his own gain, you've had the grace to  
tell,  
In making men Schell out, he doth Excell.

New York, Sept. 9.

## The Quicker He Steps Out the Better

THE discussion of the Schell case in the Methodist Episcopal Church has become very general, and the almost universal opinion is that the quicker Dr. Schell steps out the better. One of the Western papers calls for a little more light, but in view of the very full statements made in ZION'S HERALD, the *Christian Advocate*, and the *Northwestern Christian Advocate*, it would seem that there was light sufficient. ZION'S HERALD affirms that the delinquent secretary is being protected by the influence of personal friends high in authority, and several mourn the fact that a large number, even of those in positions of influence, seem to fail to realize the extent of the moral delinquency made manifest in the case. — *Independent*.

## The Unmistakable Inference

GENERAL SECRETARY SCHELL of the Epworth League made a contract with a writer of song-books by which he was to receive a royalty for giving official indorsement and advertising to a volume which he called the Epworth League song-book, and for turning over to that writer the editing of other books for the Methodist Book Concern. Evidently Dr. Schell did not believe the con-

tract would be approved by his constituents, for he stipulated that it should be kept secret. When the agents of the Methodist Book Concern found it out and charged him with it he denied it, but being confronted with the documents he confessed and asked leave to resign. This being granted, in order to avoid church scandal, with a sum of money in addition, he did not resign. Then his case was referred to the Epworth League Board of Control, which unanimously voted that he had committed "a serious official wrong," but by a majority voted to drop the matter. ZION'S HERALD having published the facts, Dr. Schell's Conference, the Northwest Indiana, has voted unanimously to exonerate him, and to censure the editor of ZION'S HERALD. Dr. Schell has won a victory, and, as the facts have been widely published in Methodist newspapers, Methodists will understand hereafter that official wrongdoing does not disqualify a man for official service in their church, at least in the judgment of one Conference. — *Congregationalist*.

## The Religious Press of Today

THE spirit of loyalty is not so strong as it was years ago, and religious papers must now possess in themselves powers of attraction other than that of representing their denomination. Failure to recognize this fact has been, perhaps, the chief cause of the decline in circulation and influence of many religious papers, and explains the widespread impression that the religious paper is rapidly passing into a condition of innocuous disuse. This is not the case, however, and during the last few years there have been a marked change and improvement, and the religious paper promises to be as popular and influential in the future as it has ever been in the past. During this recent period of transformation many religious papers have died outright, some have been absorbed by others, and not a few have been born again. The enterprise of daily papers in gathering and presenting news has educated church people to demand in their religious papers news secular as well as religious, and that it be presented in short paragraphs, as they find it in secular dailies. They also demand that the great questions of the day be discussed in religious papers as broadly and fully as they are in secular papers. Religious editors were slow to recognize these demands, but in course of time it was observed that the papers which met them were growing in favor and influence. Now all the leading religious papers devote more or less attention to secular affairs and print a large amount of news of general interest. They not only print news, but they are adopting the methods of daily papers in securing it. — *Chicago Tribune*.

## The Proposed Boycott

THE phenomenon is absolutely unprecedented. History does not record a parallel instance. Apart altogether from the merits of the Dreyfus case, this world-wide spontaneity of common feeling on one subject is itself one of the most remarkable signs of the times. Coming so near the end of the century, it marks in a striking manner that growth of world feeling, that sense of universal brotherhood, that mutuality of interest and understanding, together with that instantaneousness of thought exchange, which have been possible only in our century and only in its latter half.

Not the least remarkable part of it is that this world-wide wrath is wholly ethical. In that view it is nothing less than sublime! It is free from every smirch of selfishness or malice or jealousy or race or religious prejudice. It is not even subject to the discount which it would suffer if the uprising of uni-

versal sentiment were some kind of hero worship. Not a man of the tens of millions of men in all the earth, who are and have been for the past seventy-two hours boiling with indignation on account of Alfred Dreyfus, has anything to gain or lose by that Rennes verdict, or can possibly care anything for Alfred Dreyfus as an individual. That makes it so inspiring to thoughtful men. It really looks as if at length nearly the whole world had reached a point in its moral evolution where injustice, simply as such, kindles universal righteous wrath.

But it is to be observed, by those who read carefully each day's and each hour's news, that the boycotting movement throughout the globe is already on the wane. That does not in the least mean that the wrath is cooling off. God forbid! There are welcome signs that the wrath is, if possible, growing hotter every hour. But the subsidence of the boycotting movement means that mankind already realizes its mistake in choosing this weapon wherewith to smite the oppressor. It is not the French nation which is guilty, but only certain Frenchmen. And it is not by refusing to co-operate in an exhibit of the products of science and industry that just hatred of an unjust verdict can best make itself felt. — *Boston Advertiser*.

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BOSTON.

# Zion's Herald

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## Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Philippine Envoys Recalled

The President has directed Colonel Denby and Prof. Worcester, two of the members of the Philippine Commission, to return to the United States. They will sail from Hong Kong on the 26th inst. President Schurman of Cornell has already returned, and Admiral Dewey will be here on the 28th. The other member of the commission is Gen. Otis. The recall is a surprise; for those remaining in the Philippines had planned to spend several months in studying the situation in order to devise some form of government. With four of the members of the commission in the United States, in close touch with the President, and with the wise counsel expected from Admiral Dewey, it is likely that better results will be obtained. It is known that there has been some friction between the members of the commission and the military authorities, and this may, in part, account for the action of the President.

### Schurman on the Filipinos

President Schurman of Cornell University, a member of the Philippine Commission, has given some facts and opinions concerning the Filipinos which will command attention. He says the Philippines are not a nation, but an archipelago with heterogeneous tribes, speaking more than sixty different languages, having only this in common that they belong to the Malayan race. While many of the tribes are small, there are six, at least, of which each has a population of more than 250,000. These are all civilized and Christianized. There is a large Mohammedan population in Mindanao, and there are many small tribes in the mountains composed of savages, pure and simple. While the rebellion against the authority of the United States is almost wholly a revolt of the Tagalogs, the other tribes are not allies of the United States. As a whole they hold aloof, and are inclined to be suspicious of the white race. Every intelligent Filipino believes that the United States is responsible for the government of the islands, and looks to us to restore order. President Schurman thinks one step towards peace is for Congress to establish some form of

government for the Philippines, and put it in force wherever it is possible, without delay. He advocates home rule under an intelligent oversight, and thinks that while the development of the Filipino will be slow, it is sure to come.

### Expensive Business Policy

While the beef-packers have been coining money, it seems that the prices paid for cattle have been so low that farmers have found it unprofitable to raise them. Statistics show that in 1890 there were 37,000,000 head of cattle in the United States. Since that time the population is estimated to have increased 14,000,000, but now the number of cattle is only 28,000,000. The present price of beef warrants the New England farmer in once more feeding his hay to cattle on his own farm, for it is not likely that the price will decrease as long as the present prosperity continues. As to the policy of the packers in killing the goose that laid the golden egg, the public can have but one opinion.

### Striking for Legal Rights

According to the latest bulletin of the New York State Commissioner of Labor Statistics, if the managers of the Brooklyn street railways had observed the law, or the municipal authorities had compelled them to observe it, there would have been no strike. The law provides that ten consecutive hours, including half an hour for dinner, shall constitute a day's work on all street railways in cities of 100,000 inhabitants. This was, substantially, the demand of the strikers, according to the same authority. They were clearly within their rights, but the strike availed them nothing. Here is food for thought on the part of those who insist that every man shall have the right to sell his labor to the highest bidder. What if the highest bidder's offer contemplates a distinct violation of the law, and is made with that end in view?

### Wheat and Corn Crops

The latest Government report on the condition of the crops of wheat and corn is much less favorable than the predictions made in August. It appears that we carried over from last year 130,000,000 million bushels of wheat; the estimate now is that we will harvest about 516,000,000 bushels as against 675,000,000 in 1898. The English estimate that Europe will require about 222,000,000 bushels from us this year; our domestic requirements for food and seed will consume 400,000,000 bushels. In other words, while we have in sight, according to the best estimates, 646,000,000 bushels, the

markets will require 622,000,000 of them. This leaves a very narrow margin, which will invite speculation and a concerted attempt to raise prices. The corn crop is estimated at 2,089,000,000 bushels, with a very large crop of oats. The increasing use of these two important food products will have a tendency to prevent speculators from unduly enhancing the cost of bread, but the future of the wheat market is causing some concern to farmers and millers.

### Vanderbilts of Four Generations

The founder of the Vanderbilt family was born in 1794. Commencing his career as master of a small sail-boat, he became an owner and builder of steamboats and steamships. In 1862 he presented the magnificent ocean steamer Vanderbilt to the Government, and received the thanks of Congress. In 1857 he became president of the New York Central Railroad, and died in 1877. His son, William H., succeeded him in that office, and made the road one of the leading roads of the country. At his death in 1885 his son Cornelius succeeded to the management of the Vanderbilt system of railroads. It is this son who has just died at the age of fifty-six after a life of hard work. He left a son, also named Cornelius, who has had a good training in the lower branches of railroading, and although William K., a brother of the deceased, becomes the nominal head of the family, it will not be long, in the natural order of events, before Cornelius will step into the position which his father has left vacant, and which William K. will never be able to fill. The Vanderbilt system embraces nearly 10,000 miles of railroad, which practically gridirons the greater part of the northern half of the United States from the Atlantic two-thirds of the way to the Pacific. It owes much to this family, for although the Vanderbilts are immensely wealthy, they have given their lives to the service of the roads. The tributes to the man who has just died show the vigor of his manhood, the strength of his purpose, an integrity unstained, and a wise and discriminating benevolence.

### Unnecessary Delay in Arbitration

Nearly sixteen years ago Portugal granted to an American named McMurdo a concession to build a railroad from Lourenço Marquez, on Delagoa Bay, to Komati-Poort, on the Transvaal border. The distance is fifty miles. As the work was not completed within the time specified, the Portuguese took possession of it in June, 1887, and cancelled the concession. In 1890 McMurdo died, and Portugal, in connection with Great Britain and the United States, requested Swit-

zerland to name three jurists as arbitrators. Their first session was held in Berne, Aug. 8, 1890; they received a statement of facts in the case Nov. 12, 1892, and after many delays were to have delivered their final decision last June. It was believed they would award to the heirs and assigns of McMurdo about ten million dollars. There was some question as to whether Great Britain or the Transvaal should advance the money on behalf of Portugal, and, as matters were somewhat disturbed in the Transvaal, Great Britain requested a delay until October. One of the three arbitrators has just died, rendering the whole of the proceedings nugatory. Either the work will have to be done over again, or the contending parties must settle the question of damages some other way.

#### Italian Prisons

A year ago last May there was a political uprising in Milan which taxed the energies of the Government to the utmost. As the result of this, several hundred political prisoners were condemned to six years of "penitentiary treatment." This, being interpreted, means that at least one-sixth of the time must be passed in solitary confinement; after that, the solitary confinement lasts during the night and absolute silence prevails during the day. They shared the horrors of the common convicts, both in the indignities heaped upon them and in the lack of food. To read of prisoners so nearly famished as to catch rats and mice running through the cells and eat them raw, gives one the nightmare. Some of these prisoners have been released recently, and one of them has written a book setting forth the sufferings undergone in a single year of imprisonment. If this shall arrest the attention of the prison reformers throughout the world, the incarceration of a higher type of victims than those that usually fill these terrible places will not have been in vain.

#### Industrial Complication Extraordinary

It seems that the collapse of the great strike of the English mechanics, inaugurated by the Associated Society of Engineers, has not produced the results that were anticipated. The Society of Engineers no longer controls the establishments of their employers, but strikes have not ceased. On the contrary, there were 51 new trade disputes in July, involving 10,022 workers. In addition to this, the *London Engineer* reports that a large American manufacturing concern, having many contracts in Great Britain, is about to establish a branch of its works in England, with American machinery, methods and superintendents. Anticipating that the native British workman will not take kindly to American methods, the same authority declares that it will be necessary for the concern to transport a thousand American workmen to run its establishment, and that there are hundreds of English and Scotch mechanics in the United States who will be glad of an opportunity to return to Great Britain in the employ of an American concern

with whose methods they are familiar. Such a move would have a tendency to checkmate the English labor unions; and, whatever the result may be, it will have large influence on the labor question in Great Britain.

#### Photo-Spectroscopy

It was in 1850 that Riccioli discovered, with the aid of a telescope, that the star Mizar (the middle star of the Big Dipper) was composed of two stars. The second one is known as Alchor. Ten years ago in some spectroscopic photographs taken at Harvard Observatory the K line in the spectrum of Mizar itself showed double at intervals of fifty-two days, thus proving that this star also is a double one. About the same time the telescope showed other stars between Alchor and Mizar. Since then the regular and systematic study of the heavens through the medium of photo-spectroscopy has revealed many double stars which cannot be detected with the largest telescopes. No less than fourteen have been discovered recently with the great Lick telescope and spectro-scope, in California. The latest revelation is that the North Star is composed of three stars which swing around in large orbits like those of the moon and earth around the sun. Where the most powerful telescope in the world shows only a single twinkling light, the spectro-scope and the photograph show three separate and distinct stars. The North Star is 225,000,000,000 miles from the earth, but the use of the spectra reveals the fact that it is dashing towards us at the rate of almost a thousand miles a minute.

#### Transport Held for Overcrowding

The English steamer *Tartar* was chartered to take troops from San Francisco to Manila and bring back volunteers. She was ordered home via Hong Kong, in order that she might be docked there. She had on board the 20th Kansas and 400 discharged regulars — 1,142 men and 66 officers. On her arrival at Hong Kong some of the regulars complained that she was overcrowded. Being subject to English navigation laws while in an English port, according to the interpretation of the authorities, objection was made to her proceeding unless she left behind 400 of her passengers. Subsequently she was given permission to take them all. It is true that she carried 1,145 and 55 officers on her passage out, and it is stated that she has accommodations for 1,145 men and 111 cabin passengers; but until the British navigation laws are a great deal more strict than they are now, any ship that would not be allowed to sail with more than 800 emigrants on board ought not to cross the Pacific with 1,142 soldiers.

#### Unexhausted Energies

The great National Export Exposition in Philadelphia was opened last Thursday. Representative Hepburn, of Iowa, was the orator of the day, and he emphasized the fact that the manufacturers of the United States, having completed the task of securing the home

market, find their energies unexhausted and are now intent on securing a large place in the markets of the world. The year that saw such triumphs for the American manufacturers as the erection of the Atbara bridge, the building of locomotives for Russia, France, China and other foreign countries, and the extensive contracts in India and Japan, is indeed a fitting one in which to gather samples of our leading manufactured articles and ask the business men of the world to come and see them. Ten years ago such an undertaking would hardly have occurred to any one; but we have made great strides since then. President McKinley wrote that the exposition marks an important and most gratifying advance in the extension of our trade and commerce. Pennsylvania has ever been on the alert for new openings, and no State in the Union is more quick to take advantage of new opportunities. The success of the exposition is already assured.

#### Transporting the New Regiments

The first ten regiments of volunteers are being hurried off to Manila as fast as transports can be obtained. The Thirty-fourth, Thirty-first and Twenty-seventh are already on the way, having sailed in the order named. The Thirtieth, Thirty-second and Twenty-sixth will follow at once. The present week will see over 7,000 soldiers and 350 officers set sail, and by the end of the first week in October it is hoped to increase these numbers to 14,226 and 645 respectively. The War Department plans to begin the transportation of the second ten regiments by October 10, and to send out of the country 571 officers and 13,992 men by Thanksgiving Day. Everything will be done to expedite the sending of adequate forces and stores to the Philippines, in order that there may be no needless delay in bringing the insurgents to terms.

#### Venezuela's Revolution

General Ignacio Andrade assumed the office of president of Venezuela, Feb. 28, 1898. The term of office is four years. He was very soon accused of an abuse of power, and matters have been threatening for some months. The methods adopted for suppressing the disturbances were so high-handed that they inflamed the popular sentiment against the administration. The financial conditions are unsatisfactory, and the taxes are very high. Gen. de Castro, the leader of the revolutionists, has already twice defeated the government forces, and is now in possession of Valencia, the second city of the republic. Andrade himself has taken the field; and this shows that the revolution is making headway. The cities are said to take but a languid interest in the contest, but the people of the interior are intensely in earnest. The victory over the government troops at Valencia opens the way to Caracas, the capital, and, unless Andrade can drive the revolutionists back, they will soon be in possession of it. The Detroit was hurried off to La Guayra, the seaport nearest Caracas, for

the protection of American interests. The Venezuelan *chargé d'affaires* at Washington predicts that the rebellion will be quickly subdued, but his predictions are not in keeping with the present outlook.

#### Mexico is Prosperous

Porfirio Diaz was first elected President of Mexico in 1884. He has been three times re-elected, and his present term of office will expire next year. Under his rule Mexico has prospered. The revenues for the year were estimated at \$51,659,000; but they amounted to \$59,000,000. The estimated expenditure was \$52,089,000, but the actual amount expended has not yet been publicly reported. The Mexican Congress opened in the City of Mexico last Saturday night, and President Diaz, in his annual message, noted the remarkable increase of the export trade in mineral products, and the healthy increase of the manufacturing industry. Two extradition treaties have been negotiated during the year, one with the United States and the other with Italy. Having participated in the Peace Conference at The Hague, Mexico will be represented in the permanent court of arbitration, and the Mexicans appear to be well pleased with this prospect.

#### Dreyfus and His Pardon

The righteous indignation of nearly the whole world has produced its effect in the Dreyfus case, and this morning it is announced that he has been pardoned. This is something of a gain, but it is a far remove from freeing the accused as an innocent man. His pardon only emphasizes the fact that he has ceased to be an officer of the army. There is no way to restore him to his place in the army except by invoking the aid of the Cour de Cassation, and thus far there does not seem to be evidence warranting such an invocation. It is not to be supposed that the friends of Dreyfus will allow him to rest in inaction. If Dreyfus lives, he may yet march at the head of his company.

#### Transvaal War Imminent

President Krueger's latest reply is most unsatisfactory to Great Britain. All the leading London newspapers predict war. The despatches from South Africa indicate that war is imminent. In any event the work of negotiation will have to be commenced anew. All agreements made by the Transvaal Government are withdrawn, and, while Oom Paul consents to a conference, he is careful to explain that the offer of a five-year franchise is no longer open. This offer was made, he declares, with the understanding that Great Britain would renounce her claims of suzerainty. The treaty of 1884 certainly recognizes the right of the Boers to control their domestic affairs, and for this right Oom Paul will now contend, even if the contention shall result in war. It is less than two weeks since Lord Asquith publicly declared in England that war with the Transvaal would be "a reproach to statesmanship, a calamity to civilization, and an almost incalculable disaster to

South Africa;" but last week the people would not hear Lord John Morley when he tried to show that the English were forgetting the traditions of the race in crowding this little republic to the wall. The idea of Great Britain engaging in war with a tiny little government is out of place in the present generation. The number of loyal burghers of the Transvaal does not exceed the population of a third-rate English town. It is too great a tax on one's credulity to believe, even now, that England will march her armies to overthrow this sturdy little Dutch Republic.

#### Excluding Chinese from the Philippines

Sometime ago Gen. Otis issued an order announcing that the laws of the United States which prohibit the entrance of Chinese into the United States would be applied to the Philippines. As far as known, this was done on his own responsibility, without consulting with the President or the Secretary of War. Against this unfriendly act the Chinese government, through its minister, Wu Ting Fang, has lodged a most emphatic protest in the office of the Secretary of State. In this protest he deserves the sympathy and support of all good men. The Chinese have been settled in the Philippines for many years, and have large business enterprises there. The interruption of this long-established communication between China and the Philippines, without any notice, or even a word of explanation, has caused deep umbrage to the Chinese Government, which now protests, in most dignified and courteous terms, against the injustice inflicted upon her people.

#### Civic Federation Conference

A meeting for the thorough, non-partisan, intelligent discussion of the subject of trusts, combinations and monopolies was opened in Chicago on the 13th and closed on the 16th inst. It was summoned at the instance of the Civic Federation of Chicago, and the governors of twenty-one States appointed representatives. Many of these were men of wide experience; and while it was expected there would be wide and unreconcilable expressions of opinion, it was hoped new light would be thrown on the best methods for regulating and utilizing the present drift towards combination at the expense of competition. At the first the anti-trust people seemed to be in the ascendency, and it was not till the afternoon session on Friday that the tide began to turn. The wrangling spirit died out, and most of the delegates went to their homes at the close of the last session on Saturday convinced that even those who differed most widely were earnest seekers for truth. No resolutions were passed, but substantial unanimity was reached in the statement that a monopoly, combination or trust which receives from the government advantages which are not given to any other concern, is unjust. Professor Brooks, in his opening address, suggested abolition of tariff assistance, abolition of discriminating rates on railroads, and publicity. Except for the last expedient, the laws on

the statute books are ample. It only remains for public sentiment to demand the enforcement of the law.

#### Yacht Races Reported by Wireless Telegraphy

A New York daily newspaper has engaged the inventor of wireless telegraphy, Marconi, to report the international yacht races next month. He is now on his way to America with four trained assistants, and everything will be in readiness for reporting every feature of each day's race next month. The steamer *Grande Duchesse* has been engaged for him, and he will follow the yachts, telegraphing his reports through the air to the cable ship anchored near Scotland Light. During the recent British naval maneuvers wireless messages were received and transmitted between the scouting cruisers and the flagship, forty miles away. This new departure in newspaper enterprise will not be the least of the interesting features of the race.

#### Events Worth Noting

Ex-Secretary Alger has decided to withdraw from the senatorial contest in Michigan.

The two new battleships, *Kearsarge* and *Alabama*, will make their official trial trips in New England waters within the next three weeks.

On account of the stringency of the money market the Secretary of the Treasury has anticipated the payment of the interest due in October, and thus added \$5,500,000 to the money in circulation.

Foreign trade reports continue favorable. The exports for the month of August amounted to \$104,648,436; the imports were \$37,929,699 less than the exports.

Last Sunday a train over the Lackawanna Railroad made 410 miles in 443 minutes — New York to Buffalo. At times, on the level stretches, a speed of eighty miles an hour was obtained. This beats all records for a long-distance run.

The French Senate, sitting as a High Court of Justice, met on Monday for the trial of alleged conspirators against the government. Only twenty-five have been indicted thus far, but others are threatened.

The strikers on the trolley line in Cleveland refused to declare the strike off, at their meeting last Sunday. The disturbances continue, but they are less frequent.

The Pope's long-expected encyclical addressed to France does not in any way allude to the Dreyfus trial, but elaborately lectures the bishops to temper their zeal with discretion, rectitude and purity.

With a total fighting force of 40,000 men either in, or on their way to, South Africa, the English cabinet has called a war council to meet Wednesday, and not only London, but nearly all England, feels that war is at hand.

Secretary Hay has been informed that there is no truth in the reports that the South American Republics are about to enter into an alliance against the United States.

## PRAYING

**B**LESSED is the man who has early learned to pray — to pray, not simply to say his "Now I lay me," though that infantile rhyme has been the slender cord drawing many a wandering soul back to his mother's God. Prayer, like a good many other things, can be best learned in childhood, and, early learned, saves the unlearning later on of many things it were better not to know. Once learned, it cannot be wholly forgotten.

Prayer is the habit, born of practice, of asking things of God; but it is a good deal more than that. It is not teasing for things. It is not simply running to Him when affrighted, nor is it asking for impossibilities. Prayer is a realizing of God, a bringing of God into the individual life, a bringing of the soul and its daily life into relation with God. In the best praying the soul and God together look on the thoughts and deeds which make life and character. It is thus a blessed seeing with God.

Private prayer has this advantage — it gives opportunity for meditation. One cannot stop in public prayer to discuss pros and cons, to answer objections, or even to see if there be objections. One cannot pause to correct rhetoric in public supplication. Nor is it well to "pad" prayer with exhortation or reproof for some human listener. But in the closet, meditation and soul-debate, with God for umpire, become quickeners and clarifiers of conscience. It is in private prayer that the soul puts the brook Jabbok between self and all earthly ties, and wrestles and prevails with a Stranger, to the learning of Divine revealing and transforming. And it is after such victories that there comes in public the illuminating glory of the Mount of Transfiguration, and perhaps the attesting presence of patriarch and prophet. With such praying there comes to the listener the witness of the Voice divine.

But however and wherever, the best of praying, like the mother-tongue, must be that which is learned from a mother's lips. The soul's desire finds expression in unstudied and familiar forms of speech. It has no foreign accent, it is couched in no strange idiom, but rolls along a homely vehicle of thought which best expresses the yearning of the soul for communion with God and its transforming power.

## THE RELIGIOUS LIFE FOR BUSY PEOPLE

**O**NE of the most serious obstacles which the pastor encounters as he seeks to build up the spiritual life of his people or direct them to specific personal work for Christ, is the fact that men and women are so intensely preoccupied with other work that they seem to have no time for religious reading or Christian effort. This is true concerning people who themselves earnestly desire to give a large and even the supreme place in their lives to religion. And hence every pastor must reckon with the fact that his people are busy. He will thereby better appreciate what they

cannot do, and will be more just in his judgment of their religious life.

Notice the bearing of this condition upon certain problems of pastoral care. We will take the case of an earnest man who is, or would be, an aggressive Christian and is a steward in the church. His daily work in the railroad office where he is employed begins at seven in the morning and should end at six at night. As a matter of fact his ten-hour day is nearly always lengthened by an hour, and the rest of Sunday is invaded by secular work during all the seasons of busy traffic. The man's work is exacting, and he comes home at night tired out in mind and body. The pastor of this Christian man expects large things of him. He recommends that he read not only his Bible, but the most recent of religious books and his copy of the weekly religious paper. This is for the culture of the religious life. Then there is the personal service for the church in which the pastor needs this willing worker. The regular church meeting takes one evening; at least another will be consumed by some official demand or in a social way; and the pastor suddenly finds that his parishioner does not respond to the appeal for soul-culture or to the demand for personal service. And he does not — at least this man does not — simply because he is too much worn out for the first, and he cannot find the time for the second. And if the pastor, who is very human in his love for his cherished plans and for his people, blames his busy steward, he does him wrong.

Indeed, we believe that there has been a fearful usurpation of the place belonging to the supreme things in the lives of working men and of busy mothers who are compelled to care for their homes and children without servants. The stress of the struggle for life is too severe. Men and women are by awful necessity kept too busy. But it is our present purpose to point out the fact simply, not to analyze the sources of it, and to beg of pastors everywhere a readier recognition of the conditions under which the majority of men and women live. And, on the other hand, religion can be given some place in every life. It can be given a supreme place where a true economy has been learned. But it must at present struggle for that position.

## The Man for This Hour

**T**HE fact that Sept. 19 was the anniversary of the late Bishop Gilbert Haven's birthday, gives peculiar significance to the address on "Gilbert Haven, the American Wilberforce," delivered by Rev. Dr. Justin D. Fulton, on Sunday, Sept. 10, in St. Paul's Baptist (colored) Church in this city, and which is given in full on page 1199. Gilbert Haven was a man for these times and for this hour in the church. His love and devotion to truth were transparent and uncompromising. That fearless, intrepid soul knew no such thing as expediency or winking at or concealing wrong or apologizing for it. As a refreshing and striking illustration of this fact we place an excerpt on our cover taken from an editorial, "Let There Be Light," written on the Book Concern frauds while he was editor of ZION'S HERALD, in the issue of Dec. 2, 1899. The reader will have no difficulty in making application to the case now in hand.

## The Policy of Silence

**W**E rejoice that Prof. Alfred Faulkner, D. D., of Drew Theological Seminary, has the true American spirit, with open eyes and untrammelled voice and pen. A contribution from his pen in the last *Northern Christian Advocate*, on "The Policy of Silence," has the invigorating breath of Paul on liberty, who so strenuously insisted upon personal freedom in faith and life, and of Jesus, the ultimate Teacher, who said: "If the Son, therefore, shall make you free, ye shall be free indeed." This is his remarkable closing paragraph:—

"But the Policy of Silence is of wider application. How often it is applied to abuses, scandals, errors in Church and State, politics and society — sometimes wisely, sometimes most unwisely. Free discussion is like a breath of pure air over a miasmatic swamp. It is the only guarantee either of a pure Church or State. An untrammelled press and pulpit is the safeguard of civilization. Protestantism is its voucher, and progress is its consequent. Of course, like every blessing, it has its risks and responsibilities. It will be abused in this imperfect world, and such abuses, if malignant or serious, must be corrected by law. But better put up with a thousand abuses of the Policy of Enlightened Discussion than go back to Tudorism with its censored press, muzzled pulpit, and enslaved parliaments. That is the only alternative, and it is sometimes accepted and advocated in modified form in this 'glorious republic' and 'our beloved Methodism.' Do I speak in too general terms? Let the wise men make his own application."

## Concerning Some False Imputations

**T**HE strange persistence of certain untrue reports, and the receipt of many letters of friendly inquiry regarding them, especially from our readers in the West, call for certain specific declarations from the editor:—

1. The statement that the editor of ZION'S HERALD was moved by personal enmity to make an *exposé* of Dr. Schell, is false.
2. The statement that the editor said long ago that he would "down Schell," or its equivalent, is false.
3. The statement that the editor is the enemy of the Epworth League and wants to kill it, and therefore attacks the General Secretary to carry out his purpose, is false. The editor of the HERALD first of all Methodist editors established a monthly Epworth League department in this paper to foster the interests of the League, and has ever since heartily maintained it.
4. The statement that the editor *intentionally*, in his *exposé*, made an *ex-parte* putting of the matter, is false. Having a full and authoritative statement against Secretary Schell, we secured from Rev. W. E. McLennan, of Berwyn, Ills., Dr. Schell's stoutest advocate, his defence of him, and with this data before us, wrote out the case.
5. The statement that the editor had written incriminating letters to Rev. W. E. McLennan, of Berwyn, Ills., is false, and would so appear to any unprejudiced person if all the facts were known. Mr. McLennan has for years been our Chicago correspondent, writing under the *nom de plume* of "Dearborn." Between the editor and this correspondent there had existed the most confidential and happy relations. When the editor made his *exposé* of Schell, he received from Mr. McLennan a most violent and threatening letter to the effect that if the charges against Dr. Schell were not immediately retracted in our columns, he would

make public private correspondence received from the editor. Of course no attention was paid to this threat.

At the Northwest Indiana Conference, of which Dr. Schell is a member, we are informed that he read garbled extracts from the confidential letters of the editor of the HERALD to this correspondent, to prove that the editor cherished a wicked animus against him. Thus a case of "persecution" and "prosecution" was easily made. Drs. Schell and McLennan strangely forgot to state the fact that in the issue of Nov. 16, 1898, the HERALD published a generous and appreciative sketch and estimate of Dr. Schell. The occasion was the meeting in Boston of the committee on the program of the International Epworth League, of which Dr. Schell was a member. Mr. McLennan wrote the sketch and estimate at our request, with the intimation that, though we were not satisfied with Dr. Schell or his work, we intended to do generous justice to any official who should come to New England on the business of the church.

6. Any statement, therefore, to the effect that the editor has been actuated in this case by any other motive than to conserve the highest interests of the League and of the church, are wholly and absolutely false. It is true that for years we have felt impressed that Dr. Schell was not a fit person for the position which he held, and we did earnestly hope, for that reason, that he would not be re-elected in 1898. The revelation of his "serious official wrong" only served to confirm our apprehensions concerning him. We are now vehemently opposed to him because we are convinced that he is utterly unworthy the confidence of the church. If the reports which are constantly pouring into this office from apparently reliable sources are to be trusted, the royalty on the song book in question is only one instance in which he satisfied his greed for gain.

#### "A Rectitude that They cannot Buy or Sell"

WE have read, with unusual interest, a Labor Day sermon preached by the eminent Rt. Rev. Frederick D. Huntington, Bishop of Central New York. His text is especially apropos: "My Father worketh hitherto, and I work." The Bishop is in intelligent sympathy with both the laboring man and the honest employer. Especially forceful is his plea that both classes shall recognize the supreme authority of the will of God, and that they seek to be governed by the principles of righteousness which are revealed in the Bible. He says:—

"The nation never forgets to celebrate its independence, but it has no festival in its calendar for the blessings of order. Here is the fit mission of Labor Day. Say what we will of the self-satisfied glorying of independence, there is a higher glory yet—the glory of intelligent, willing, principled obedience where obedience is due. The first want of any society of men is to own a Will above its highest heads. Agony and blood have had to drill it into the understanding of most peoples, as God's finger drilled it into the stone tables at Mount Sinai, that no man or nation is fit to command that has not learned to obey. We shall have broken contracts, and contracts that only scoundrels could ever have signed, fugitive bondsmen and successful swindlers, banks robbed from without and robbed from within, thievish trustees of orphan houses, bribable juries and merchants bankrupt of everything else but money, wherever men and women do

not believe in a rectitude that they cannot buy or sell, in a worship which is not a breeze of fine sentiment or a pageant for the eye, in a church which is not an insurance office for private salvation or a club for entertainment, but the law-educated and law-honoring body of a Master-Christ, and in a God who will by no means clear the guilty. 'I am not come to destroy the law, but to fill it full.' Put them in mind to obey magistrates, kings, governors, whatever the ordained and constitutional 'powers' may be, for 'they are God's ministers for that very thing.'"

#### PERSONALS

— Mr. R. T. Miller, of Covington, Ky., was elected by acclamation a lay delegate from Kentucky Conference to the General Conference.

— Rev. W. D. Bridge and family have taken up their residence for the present at Orange, N. J. He is to engage in literary work there and in New York city.

— Miss Isabelle Horton, the well-known editor of the *Deaconess Advocate*, has accepted a call to the superintendency of the Chicago Deaconess Home.

— Rev. Dr. and Mrs. J. W. Hamilton are on the Pacific slope attending the Fall Conferences. He is receiving generous and appreciative attention from the public press.

— Rev. William H. H. Moore, a highly-esteemed veteran of the Illinois Conference, into which he was received on trial in 1846, died at Normal, Ill., recently, aged 85 years.

— The Methodist Ministers' Meeting of Cleveland, O., at a recent meeting, adopted resolutions highly complimentary to Rev. E. S. Lewis, D. D., who is closing a full term of five years at Franklin Street Church in that city.

— The annual sermon at the Commencement of Garrett Biblical Institute, next May, will be delivered by Rev. Thomas Allen, fraternal delegate of the Wesleyan Methodist Conference to the General Conference of the Methodist Episcopal Church.

— Mrs. Myra Hyde, wife of Rev. Dr. A. B. Hyde, professor of Greek in the University of Denver, died on the 14th inst. She was born in New York State in 1824. In 1849 she was married to Dr. Hyde, then instructor in the classics in an institution near Utica, N. Y.

— Rev. Dr. and Mrs. O. S. Baketel are spending a few weeks at Chautauqua. Dr. Baketel, at the request of Secretary Hamilton, will present the cause of the Freedmen's Aid and Southern Education Society at the Central New York Conference, which opens at Elmira, N. Y., Sept. 27.

— The *Michigan Christian Advocate* of last week notes that "Rev. A. L. Cooper, of Vermont Conference, father of Mrs. (Rev.) C. L. Adams, of Detroit Conference, was in Detroit last week and preached in Adrian last Sabbath. He has been an itinerant preacher for over fifty years, and is still effective."

— Mr. Moody preaching in the church of Beecher and Lyman Abbott—Plymouth Church, Brooklyn—is a fact of unusual significance. On Sunday morning, Sept. 10, he preached on the Atonement, and in the evening on Regeneration. It is said that his straight orthodox truths were heartily enjoyed by the large congregations.

— The *Pittsburg Christian Advocate* observes: "Some of the ministers of Cleveland, O., and chief among them Drs. L. A. Banks and Ward B. Pickard, have been outspoken in their denunciation of the boycott and rioting which have grown out of the street-car strike in that city. There is no

suspicion of lack of sympathy for the laboring classes among these ministers, but lawlessness and wrong they must condemn."

— Rev. Jacob L. Grimm, of Maryland, was elected chaplain-in-chief of the Grand Army of the Republic at its recent encampment in Philadelphia.

— Bishop Bowman orders his HERALD changed to East Orange, N. J., saying: "I expect to move there in a few days." We are gratified to know that this sainted and greatly beloved servant of the church expects to spend the sunset of his life where it will be possible for our people to see more of him.

— Rev. Dr. T. C. Iliff, superintendent of the Utah Mission, is visiting a number of the Fall Conferences both of our own church and the Methodist Episcopal Church, South, in the interest of unseating Congressman-elect B. H. Roberts, the Utah polygamist. Dr. Iliff will not return to Utah until November.

— A letter received from Rev. E. J. Helms, dated Aug. 30, accompanying the excellent contribution published on another page, says: "Mrs. Helms is slowly gaining in health. We leave Munich for Nuremberg, Frankfort, Heidelberg, and down the Rhine to Cologne tomorrow. Will reach Berlin in two weeks."

— Michael Bash Hartzell, father of Bishop Hartzell, died at his home in Moline, Ill., Aug. 21, of paralysis, aged 89 years. Through life he was a man of sterling Christian principles, and was one of the founders of the First M. E. Church in Rock Island County. He was the first class-leader and the first Sunday-school superintendent in the county.

— The corner-stone of the Webster Memorial Guild House, costing, with land, \$35,000, was laid in St. Stephen's parish, Providence, R. I., Sept. 14. The memorial is to Rev. Walter G. Webster, one of the victims of "La Bourgogne" disaster, who was a son of the well-known and honored layman, Josiah Webster, of Mathewson St. Church, that city.

— Samuel L. Clemens, "Mark Twain," has engaged a suite of rooms at the Princeton Inn for the winter. He is at present in Germany, and will arrive with his family in Princeton some time in October. Mr. Clemens is an intimate friend of Laurence Hutton, and it is chiefly through Mr. Hutton's influence that he has been persuaded to go there for the winter.

— The *Central Christian Advocate* says: "Rev. C. H. Porter, of Haines, Oregon, has been appointed by Bishop Vincent a messenger to the churches within the bounds of the Idaho Conference. His work is to assist ministers in the meetings, establish new churches, and lecture at large on the proper method of meeting, exposing and defeating Mormonism and its work of propaganda."

— The *Western Christian Advocate* thus calls attention to a case of genuine pluck: "Rev. Gervaise Roughton, detained to speak at the Cincinnati Conference, Saturday night, the 2d, took the last traction car for Cincinnati. Reaching Hamilton, he found that the last car had gone, and, nothing daunted, he footed it from Hamilton to Cincinnati, making the twenty-five miles from 12 to 6 o'clock A. M. He was in his place to fill his pulpit at preaching time."

— Mr. Donald C. Wedgeworth, son of Rev. Clark Wedgeworth, pastor at Worcester, Vt., and Miss Helen M. Carrier, of Norwich, Vt., were married at the bride's home, Sept. 12, by the father of the groom. It was a very modest and beautiful wedding. Mr. A. G. Austin, son of Rev. A. G. Austin, of Albany, Vt., was "best man," and Miss Willey, of

Topsam, Vt., was bridesmaid. Roy Douglass and Ethel Jackson, two little friends of the bride, stood up with them. The room was beautifully decorated with evergreens and flowers.

— The condition of Mrs. George F. Eaton, of Cambridge, remains unchanged.

— Prof. Daniel Richards, son of Rev. and Mrs. Daniel Richards, of Somerville, is principal of the high school at Lyndon, Vt.

— Rev. W. E. Knox, of Waltham, is still in a very critical state. He, however, is hopeful and courageous, and says that he "shall be canvassing by November."

— The publisher visited Trinity and Coral St. Churches, Worcester, last Sunday, and presented the interests of the HERALD, securing a goodly number of new subscribers.

— Booker T. Washington is to be given a public reception in Atlanta, Sept. 25, and Gov. Candler will be among those to welcome him, while other leading white citizens will make addresses.

— It looked like a cane, but proved to be a gigantic lead-pencil over a yard long, with the editor's name in gilt lettering on the side — a souvenir brought from Keewick, England, by Rev. Dillon Bronson, who has just returned from his trip abroad. A friend remarked that it should have been "blue."

— Bishop McCabe was taken ill with malarial fever a few days before he was to preside at Des Moines Conference which met the 20th. He is now in the care of his wife and physicians at Evanston, having had to relinquish his near-by Conferences. Bishop Joyce is presiding for him at the Des Moines.

— To a kindly reference to Bishop Foster in last week's *Western Christian Advocate* is added: "In the Rev. Dr. Lindsay, of Boston, Bishop Foster has a friend of nearly fifty years' standing — a friend tried and true; and the many little flying visits of the former to Elm Hill Avenue are hailed with genuine delight."

— Rev. C. E. Springer, of Newport, Me., is very ill at Northport camp-ground. He visited Northport expecting the cool sea breeze would invigorate him and aid in restoring his health, but he failed so rapidly that he has been unable to return home. His devoted wife and a trained nurse are doing all in their power for his comfort, encouraged by the physician's assurance that he will regain his health.

— Rev. T. Corwin Watkins, D. D., pastor of St. Paul's Church, Lynn, has been elected to the position of corresponding secretary of the New England Deaconess Home, Training School and Hospital, by the board of managers of that institution, and has the matter under consideration. As he possesses special qualifications and fitness for this important position, it is earnestly hoped by the many friends of the deaconess work that he will conclude to accept.

— Rev. Charles H. Corey, D. D. (Baptist), for more than thirty years president of Richmond Theological Seminary, Richmond, Va., who has been in failing health for some time, passed away, Sept. 4, at his home in Seabrook, N. H. His first pastorate was with the First Church in Seabrook, but at the outbreak of the Civil War he joined the Army Christian Commission, and served until the close of hostilities. In 1887 he was appointed principal of the Augusta Institute in Georgia, and one year later he resigned that post to become president of the Richmond Theological Institute. He published a book entitled, "Reminiscences of Thirty Years' Labor among the Colored People of the South."

— The editor of the *Western Christian Advocate* becomes enthusiastic even to rapture over the presence of Bishop Mallalieu,

who is presiding over Annual Conferences in Ohio. Here are some of his eulogistic and glowing sentences: "Bishop Mallalieu talks Bostonese. But it is a sturdy accent, and suggests the Colonial Tea Party and Bunker Hill and God's logic of events from then till now. He looks like Miles Standish, and carries in his breast a spirit as resolute as his. His faith is like a Rembrandt framed in the gilded rim of the Hub. Higher critics bother him no more than the lowly crickets of his hearthstone. . . . He preaches as we fancy Jesse Lee preached on Boston Common. In doctrine and polity he is a renaissance of the fathers; and when he passes, one instinctively looks for John Wesley."

### BRIEFLETS

Do not complain because life seems a treadmill. After all, the results of treadmills compare very favorably with those of balloons, though we don't soar so high in getting them.

The four volumes of the Epworth League Reading Course for 1899-1900 are laid upon our table, and will receive notice in the League number next week.

The New Bedford *Standard* duly magnifies the true American spirit, and makes a very wholesome suggestion even to those who are timid over the free expression and clash of variant theological views, in saying: "In truth, the only way in which a democracy can maintain itself and carry on its affairs successfully is by letting every opinion have free chance to say its say, and thus to modify every other opinion. While the clashing of discordant voices may worry some timid souls, who fear that the noise is the sign of disaster, it is the truth that through the tumult the people learn what is right."

Among the saddest of life's regrets will always be the memory of refused or neglected opportunities.

The Boston *Transcript*, in commenting upon the jobbery connected with the "Rampapo deal," which the Mazst committee is unearthing, has this significant and painful inference: "Another feature of the case is the patience with which the citizens seem to endure it. As a rule, when a burglar has been caught in the attempt to enter our abiding place and plunder our property, we experience a feeling of indignation toward him and a desire to see justice promptly and liberally administered. But in New York this whole business is regarded with a serene indifference that is astonishing and depressing. Her citizens are not yet in the temper that leads up to reform. They simply entertain a wondering curiosity with respect to the next job to be sprung upon them." Very strikingly does this comment of the *Transcript* suggest the indifference existing in certain Methodist circles toward the Sebell corruption — a fact which indicates a humiliating and unmistakable drift in our denomination.

The truly noble soul is not the soul which gathers life's wealth most abundantly, but which most generously expends for others its substance, yea, its very self. Respect him who withholds nothing of himself from humanity. That is God-like; there is nothing higher.

A generous friend advises the editor that she has a set of Adam Clarke's Commentaries — the original, not the revised — in good condition, that she would be glad to present to some young minister who would

be glad of them. Any suggestions as to a worthy recipient may be sent to this office.

Take notice that ZION'S HERALD can be secured only through the present month of September, 16 months for \$2 50.

The *Outlook* has put the point of its sharp and unerring pen into the characteristic side of the age in saying: "The sin that is nearest the root of our social disorder and unrest today is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the church, as well as of the State — the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others."

The man who has to lay down his burden or his cross in order to enjoy his religion, is only a Sunday vacationist after all.

As sure as seed-time and harvest are inseparably linked in the natural world, so is it in the spiritual world. Paul puts it conclusively when saying, "Whatsoever a man soweth that [the very self-same thing] shall he also reap."

Brother minister, let the time of refreshing begin in your church now! Get ready for it in your own soul now. Begin to preach for it now, expect it and labor for it now. There is no tomorrow with God in the matter of soul garnering. He wills to have it begin now.

An exchange calls attention to the fact the Presbyterian Church "is hardly holding its own in this country as regards membership, or even in the number of churches." The *Presbyterian*, speaking of the decline from year to year, for the last five years, of the number added on examination and certificate, exclaims: "We are not receiving on profession as many as we are dropping from the roll. How long can this continue without disastrous result? The decline is not in one presbytery or one city, but a general falling off in the whole church."

A goodly number of new subscribers under the special offer of sixteen months for \$2 50, from Sept. 1, 1899, to Jan. 1, 1901, have already been received.

The Boston *Herald* is emphatically right in saying: "The best corrective for the evils of the trusts is publicity. It's a balm for every public wound."

An exchange notes the striking episode of a Christian disciple who came to the conclusion that he was living more luxuriously than he ought, and was not, therefore, devoting as much as he might to the extension of his Master's kingdom. As a result, he gave his horse and carriage to his church to be sold for its benefit, and promised to continue to give as much annually to the cause of missions as it had cost him to support his team. There ought to be much more serious scrutiny of the personal expense account. If men would begin to deal with the church and its institutions in any degree as generously as they do with themselves, their families and their friends, there would no longer be any dearth of funds for the broadening of our religious and charitable enterprises. It is amazing how large dollars look when asked for the church and Christian education, and how small when applied to personal expenditures.

Our readers will not fail to notice the subtle and very forceful vein of irony which runs through the contribution published on page 1210 upon "The Mistakes of John Wesley." Those who read between and into the

lines will see that throughout the article the author is magnifying the ability and life-work of the founder of Methodism.

It doesn't cost much to respect the conscientious foibles of others, even if you cannot sympathize with them or adopt them. And, after all, there are few of us who do not need indulgence in this respect.

The International Congregational Council, which is to hold its second session in this city, commencing on the 20th inst. in Tremont Temple, will continue until the 28th. Many of the ablest representatives of the denomination in England and the United States will be present and speak. Our people will find the sessions of this distinguished body especially interesting and profitable.

The earnest soul will put no trust in luck. Luck is a shifty, tricky fellow, darting in sometimes ahead of endeavor to seize what endeavor has unearthed. But he does no delving himself, not even with a trowel. You must always catch him at the heels of endeavor to get any good of him.

Opening day for the College of Liberal Arts, Boston University, will be Thursday, Sept. 21. The address will be delivered by President Warren at 9 o'clock A. M., in Jacob Sleeper Hall, on "The Correlation of College Studies."

Do not spend too much of life's day in idealizing. Take at least three-fourths of the forenoon to reproduce the sunrise, and all of the afternoon to anticipate the sunset.

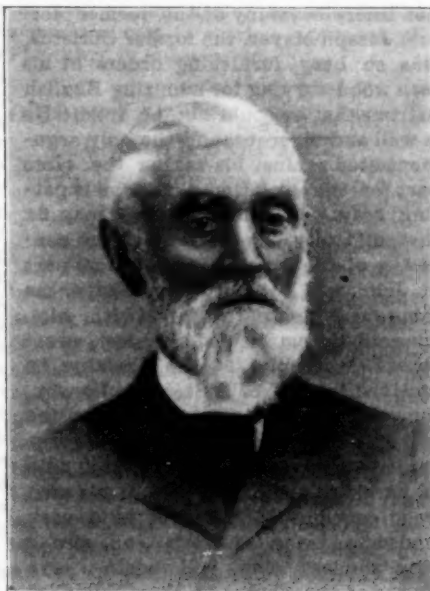
A reliable correspondent, writing from Salt Lake City, Utah, under date of Sept. 11, says: "Last week Heber J. Grant, one of the Apostles of the Mormon Church, plead guilty in open court to the charge of unlawful cohabitation, that is, living in polygamy, and paid a fine of one hundred dollars. A few weeks ago Angus M. Cannon, president of the Salt Lake Stake, a high position in the Mormon Church, plead guilty to a similar charge, and paid his fine of one hundred dollars. On Sunday, Sept. 3, George Q. Cannon, the Premier of Mormonism, one of the presidency of the whole church, defended the practice of polygamy in a large meeting at Mount Pleasant. Polygamy was preached in the Mormon Tabernacle here yesterday."

No amount of cold can freeze a rapid. Keep your life moving when you are in danger of spiritual congelation.

#### Death of Rev. James Thurston

REV. JAMES THURSTON, who died at his residence in Dover, N. H., on Friday afternoon, Sept. 15, aged 83 years, 6 months and 3 days, was one of the most revered and best beloved men in our ministry in New England. He was remarkably well equipped mentally and spiritually. His character was symmetrical, possessing a singular poise, steadiness and geniality, which gave him a marked influence everywhere, and which evoked the confidence and affection of all. Though uniformly modest in the estimate of his own spiritual life and attainments, yet all who knew him were made conscious that he was a man of deep, unwavering and pervasive religious life. Fourteen years ago the editor of this paper was his pastor, and for two years there existed the most intimate and delightful relations between him and the deceased. The people of St. John's Church, Dover, with which he has been connected, first as its pastor, and ever since as a devout worshiper and loyal supporter for thirty years, loved him as a friend, brother and father. He was a loyal

supporter of the pastors of the church in his long retirement from the active pastorate; and though his influence was felt in every department of the church, yet he manifested such delicacy, tact and good judgment that he was never a discomfort to the stationed minister, nor did he ever give the impression to the church that he wanted to "run it." He was a special favorite to the last with the young people and children. As a class-



REV. JAMES THURSTON.

leader the children and youth preferred to attend his class. His geniality often brimmed over into wit that was brilliant and hearty, but never unkind or severe. He was quick to see the salient points in a discussion or controversy, and in debates upon the Conference floor or at preachers' meetings, with an interrogative or a brief statement he could easily puncture a fallacy or pretense in argument. He took a deep interest in local, State and national politics, and kept himself thoroughly informed. He was an ardent Republican.

James Thurston was born in Buxton, York County, Me., March 12, 1816. When two years old his parents moved to Danville, now the city of Auburn. He was converted at the age of sixteen, and entered Maine Wesleyan Seminary at seventeen, where he remained between two and three years. Teaching for some time, he was licensed to preach in 1837, and joined the Maine Conference in 1839, where he labored as an itinerant for ten years. In 1848 he was transferred to the New Hampshire Conference by Bishop Hedding and stationed at Portsmouth, N. H. He served as pastor of many of the principal churches in the Conference. He served two terms as presiding elder and was twice elected delegate to the General Conference. In 1869 he was appointed pastor of the Methodist Church in Dover. Two years later he was obliged to leave the pulpit on account of nervous prostration. He was the only minister to have the distinction of being twice chosen chaplain of the New Hampshire Legislature. He was elected a member of the House of Representatives in 1885 and in 1889; was a member of the constitutional convention, serving as chaplain of that body. He was the oldest Mason in that part of New Hampshire, having joined the order in 1841. He was a member of Strafford Lodge, A. F. & A. M., and St. Paul Commandery, Knights Templar, of Dover. On his eightieth birthday, in 1896, an elaborate celebration was held at St. John's Church, at which many distinguished clergymen from various parts of New England were present. A similar

celebration was held two years later. For a quarter of a century Mr. Thurston was an indefatigable newspaper correspondent, contributing to metropolitan, denominational and local newspapers. He had married more couples than any other clergyman in New Hampshire. He leaves a wife and one daughter.

His funeral takes place as we go to press, on Tuesday, Rev. D. C. Babcock, his pastor, officiating, assisted by many other ministerial friends.

#### "They Stab Methodism to the Heart"

[From the *Pennsylvania Methodist*.]

HOW Edwin A. Schell can now hold his head high in air and say "he did no wrong;" and how the members of the Board of Control could call it simply an "official wrong" as distinguished from a moral wrong; and how men high in the councils of the church can now push Mr. Schell to the front in defiance of public opinion, with the evident intent of helping him over a hard place which he has made for himself and the church we love by his own deliberate, premeditated sin and crime, is among the anomalies of the closing century.

What is the real character of Dr. Schell's offence? If Excell, as author, could afford to pay this money to Schell, he could afford to take that much less royalty on his book, in which case the Western Methodist Book Concern which published it could afford to sell it to Epworthians for just that much less. The kitchen girl Epworthian working for two dollars a week, the slate-picking Epworthian working for three dollars a week, the farmer boy Epworthian working for two hundred dollars a year, while Schell was getting \$4,500 and large traveling expenses, all these and all others who bought the book helped to pay Schell's grab. Nor does it mitigate the offence that Schell gave a part of the money to benevolence, for the notorious thief Bill Tweed of New York bought coal with a part of the six millions stolen by him from the city of New York, and thus made himself solid with the poor.

Schell's offence is of a piece with that of the Pennsylvania State thieves who in buying State supplies allowed the dealer, from whom they purchased, to charge more than he otherwise would on condition that he divide the stealings with the purchasing agent in the person of the State official. It is a penitentiary offence, and Schell should have been glad to quietly resign his secretaryship.

The sixteen members of the Board of Control must have their moral sensibilities as badly blunted as are those of Schell who can see no wrong in what he did.

We love the Epworth League. We organized one of the first and largest chapters in the history of the movement. We have defended it against the attacks of its enemies, and we love it still, but as between the survival of righteousness and the survival of the League we shall find an easy choice. If it is to be the harbor for official thieves, then let it go the way of Judas and Achan, provided of course the thieves can't be made to go that way.

The men who are condoning this act and boosting the actor into prominence as a rebuke to his critics are doing more to overthrow the League than any rival society or all its combined enemies could do. They stab Methodism to the heart at the same time. Those who say Schell did no worse than other Methodist officials have all along been doing should at once furnish the evidence against the other criminals as a protection to the pure men in official positions who are thus smirched by this wholesale and indiscriminate accusation.

## OBERAMMERGAU'S PERIL

REV. E. J. HELMS.

A FEW of the readers of ZION'S HERALD will next year visit the famous Passion Play at Oberammergau; thousands will read with interest descriptions of the same. The American people are pretty generally acquainted with this strange play which is given every ten years by these quaint Bavarian country folk. Many will be grieved to hear that the very simplicity and artlessness which has made this play famous, and in the past one of religious power and attractiveness, is threatened with destruction by its popularity.

Resting a few days this summer about fifty miles from Oberammergau, my wife and I determined that one day of our rest should be used in a pilgrimage to that place. The first intimation we had of the change that had come over this far-famed honest country folk was at the railroad station, at Oberau, where we were to go by team to Oberammergau. The teamsters had learned to recognize an American, and they therefore demanded five prices for our fare. Evidently they had not before met a poor American, and what was their surprise and chagrin to find the writer and his wife, rather than endure their extortion, start out afoot to walk the necessary eight miles. It was an exhaustive undertaking, climbing that long mountain-side, but the bracing air of these Bavarian Alps and the magnificent views of these alternating wooded and barren and craggy peaks, made us feel many times, when we stopped to rest, that we were more than repaid for standing up for the American principles of equal rights and fair dealing.

After four hours we reached Oberammergau, quietly nestled under the cross-crowned peak of an overtowering mountain and apparently taking its noonday nap to the music of the purling, clear Ammer River that flows through the centre of the town. The rattle of a few pieces of coin quickened a gasthaus proprietor to provide a very palatable meal (after the usual much waiting of this country), and let it be said at a very moderate price. We were glad to eat out on the sidewalk, that we might avoid the fumes of poor tobacco and beer that filled the dining-room.

Dinner being over, we eagerly sought the place of the Passion Play. What was our disappointment to see that the grassy plot where the pious country people formerly came and watched this religious festival in reverent wonder was all dug out, and over the same a large steel framework was being erected, reminding one of a gigantic camp-meeting tabernacle or theatre. The old stage is all that remains of the former place. This may be used again, and it may not. The talk of the town is, how many foreigners, i. e., how many dollars, will be brought to the place next year. That their anticipations are great is evident from the extensive preparations which are being made to accommodate the guests.

The names of those who will take the different parts in the play — except the

chorus — will not be known till October. We found, of course, feverish interest among some of the aspirants. A committee consisting of the burgomaster and eighteen others has the selecting. That there should be some unholy wire-pulling for position, as there was among the first disciples of Jesus, would not be surprising.

Our time was so limited that we could not interview many of the former actors. Joseph Meyer, the former Christus, was so busy furnishing orders of his own wood-carving for admiring English patrons that he could not be seen. He is well and vigorous, and the only argument used against his taking the same part for the third time is that he is getting gray. A little hair dye may fix that difficulty. Peter Rendel, the son-in-law of Meyer, who played the part of John, will, so report says, have the same part again. A talk with him, wherein he manifested a modest, sweet character in spite of the lionizing he received from Wm. T. Stead, in London, shows him to be a man eminently fitted to act the character of John. We regarded ourselves fortunate in being able to purchase from him one of his own wood carvings of Christus, at a very moderate price. Meyer's son, also a very modest man, will again have charge of the chorus of three hundred voices. The angel in the Garden of Eden and Gethsemane scenes we found very much under the influence of the bad spirit of strong drink. He hopes to take the same part again. It is fortunate for him that the same temperance views do not prevail here as in America. The entire winter will be given to rehearsals, and the play will be first given to the public on the 23d of May next.

We returned to the railroad station by bus at one-sixth the price charged us in the morning. Is it strange that as we left this beautiful little town we wondered, "Will this great religious festival of centuries degenerate into a twentieth century theatre, as the old-time camp-meeting has into a lecture and recreation ground?"

Munich, Bavaria.

## THE SUPPRESSION OF CONSUMPTION

DURING the year 1898, 12,979 persons died of consumption in the State of New York, and of these 7,725 were the inhabitants of the city. When the soldiers were going off to the Spanish war a whole regiment was now and again marched down Broadway. Imagine one of these regiments smitten by some mysterious disease and falling in their tracks before reaching the wharf where they were to embark — the horror of such a situation cannot be expressed. But in the United States 113 such regiments drop out of life every year through the onset of a preventable disease; one which does not kill with the swiftness of a Mauser bullet, but which has a long, silent and stealthy period of incubation, after the fatal seed that produces it has been planted in the system of its victim. The discovery of the certain contagiousness of consumption is one of the great scientific triumphs of the nineteenth century, and there is reason to hope that it may be as completely conquered in the twentieth

as smallpox has been in this, through vaccination. It is a curious coincidence of figures that the proportion of people who die of consumption now in all civilized countries is just about the same as that of those who perished of smallpox in the last century.

The tubercle bacillus is the infinitesimal seed which enters the human system, sometimes in the breath, when, reaching the lungs, it produces pulmonary consumption; sometimes it is taken in food or drink, and, lodging in the glands, causes what we know as scrofula; or, if it reaches the mesenteric glands, produces "consumption of the bowels;" or perchance it makes its way to a joint, and sets up disorders such as curvature of the spine, or hip-disease; and it may enter through an abrasion of the skin; but under whatever protean form it appears, the physician knows that it was as certainly caused by that seed as you know when you look at a stalk of growing corn that it came from a kernel dropped in a fertile soil. This little demon is one of the most difficult of all the pathogenic bacilli to exhibit, in spite of which it is being demonstrated, in hundreds of laboratories every day. Think of poppy-seeds — one of them would hold hundreds of these germs — and small as they are, they are shown to contain spores, or seeds, and it is believed that through these spores they maintain their vitality so long, especially when enwrapped in the organic matter that accompanies them.

It is clearly proved that the infective material is contained only in the expectoration — technically called *sputum* — from the lungs. The germs do not pass out in the expired air or moisture of the breath, but they are in the sputum, and when this is dried the invisible, imperceptible seed is drawn into the lungs with the breath.

Now, think of the conditions in a small tenement — say in the common "double-decker" flat: There are several small children, and a young man or young woman sick of consumption, with a mother who does the work and bestows all the care that the poor invalid can have. None of them have learned of the danger contained in the material that is thrown off, when the disease is far advanced, almost without cessation, from the lungs of the sufferer; inevitably it will find lodgment on sheets and pillow-cases, in crannies and in cracks, and too often, through the weariness and carelessness of the patient, on the floor. At last the overworked mother finds a little unoccupied interval and she determines to "clean up." Her broom flies, so does the deadly dust, and very likely from one vigorous sweeping the seeds of the disease may be deposited in the lungs of yet other victims in her family. They have never heard of the small squares of soft Japanese paper, to be burned after once using. In the German Hospital, Cornet found the sheets swarming with bacilli. Is it any wonder that more than half the deaths from tuberculosis, in its various forms, are found in the tenement districts? In the first week of March, 1899, 200 persons died of it in the boroughs of Brooklyn and Manhattan alone.

The first step toward lessening the evil is the diffusion of knowledge. Knowledge percolates downward but slowly, and in the late conference of the highest medical authorities of Great Britain, invited to Marlborough House by the Prince of Wales, the importance of diffusing instructive literature among the masses was dwelt upon, as the first step in the process by which it is hoped the people may yet be made willing to have cases of consumption taken out of the houses and brought together in hospitals created for their use, thus taking the focus from which the disease spreads out of the range of the remaining members of the

family. The day will come, but the time is not ripe.

The Prince's conference dwelt on the importance of public lectures, to be given by men authorized by them to the working people, as well as the distribution of pamphlets and leaflets, containing the scientific truth in plain, untechnical language; they also are to hold periodical congresses, to hear reports and devise methods of influencing Parliament to pass laws for milk and meat inspection. Dr. Brodbent said he had most appalling lists of cows dead from tuberculosis placed in his hands, and he reckoned that five per cent. of London milk contained tubercle bacilli. At this conference there were high compliments paid to the city of New York for its success in diminishing the spitting nuisance, and certainly there is no finer example of the gradual enlightenment of the public, and the wholesome advance of correct sentiment than is afforded by the large-lettered placards now conspicuously posted in the cars, forbidding spitting on the floor. This safeguarding of the public health would not have been tolerated ten years ago, and the new regulation in Newark, N. J., fining a person \$10 for a first offence of spitting and \$25 for the second, will be watched with interest. The conviction, with fine and costs, \$12.75, has occurred. . . .

The most hopeful note of the conference was the assertion by the highest medical practitioners of England, Scotland and Ireland, that consumption can be, has been, and will continue to be, cured; that the real panacea is air, germ-free air, and that the treatment that arrests the growth of the bacilli, and cures the patient, can be applied just as well in the United Kingdom as anywhere, and each fortified his assertion with unimpeachable "modern instances." The most striking was this: "In 1896 the Marchioness of Zetland called into existence a hospital for consumptives to hold 24. More than 200 have been treated there; 164 have been discharged 'well;' of these 162 have remained well and have gained an average of seven pounds in weight; 2 thought to be well have died."

The most aggressive measure adopted by the conference was the pledging of the members to use their utmost endeavors to secure the erection, near every considerable town, of sanitariums for the treatment of consumptives according to the regimen and discipline necessary to conquer the incipient symptoms. These are to be conducted on what is known as the open-air plan, and the patients are taught the proper care of the deadly sputum. When the patients at the Sharon, Mass., sanitarium walk abroad they carry a pouch with two compartments, one of which contains squares of the soft Japanese absorbent paper. They use one of these for each expectoration; then it is deposited in the pouch, to be burned when they return to the house, and thus the seeds that carelessly neglected might destroy many lives are effectually disposed of. There the feeding is conducted on the best hygienic and physiological principles, the object being to produce so high a condition of vitality that walls of healthy tissue will surround the tubercles, shutting them in and making them innocuous. Post-mortems of persons dead of other diseases often reveal these dormant tubercles—one large New York hospital reports hundreds of such cases. It is pleasant to record that the Legislature of New York is considering the establishment of a sanitarium in the Adirondacks, thus following the example of Massachusetts. Private munificence has built one at Liberty, N. Y., and undoubtedly that will be followed by others, for there are hundreds of wealthy men whose consciences are touched by the precept, "Bear ye one another's burdens."

The infection of milk through tuberculous cows did not escape the attention of the Prince's conference, and the announcement that thirty-six of the cows in the Queen's choicest herd had been killed on account of tuberculosis will have a great influence on her subjects. Certainly in this country a mother who feeds her child with unsterilized milk runs a great risk; and it can be Pasteurized with so little labor and expense, and there are so many tuberculous cows among the best looking herds, that this neglect amounts almost to a crime.—MRS. H. M. PLUNKETT, in *Independent*.

### GILBERT HAVEN, THE AMERICAN WILBERFORCE\*

REV. JUSTIN DEWEY FULTON, D. D.

"Well done."—MATT. 23: 23.

GILBERT HAVEN, the American Wilberforce, comes to the front again in this hour of peril for the colored man, as was his wont while here in the flesh. God grant that there may be significance in the fact and inspiration in the message brought! It was a frequent prophecy of his that "what the South failed to gain by the sword, they will attempt to gain by politics;" and when the political murders in Georgia and Arkansas, and the horrors of the Mississippi plan, startled the nation, he pointed out the peril that would confront the Negro, and called in the clearest tones he could command, without regard to personal safety, for the exercise of the power of the national government to stamp out the last remains of the slaveholders' tyranny as well as the slaveholders' rebellion. He looked to Ulysses S. Grant, "the man on horseback," "the silent man," as the one raised up to defend the liberties and redress the wrongs of the ex-slaves, whom he declared, despite the war and its results, were substantially under the tyranny of their old masters:—

"We have not dared to do right. We are persisting in recognizing a wicked spirit of caste, which God has everywhere and always in His Word and in His dealings with His church declared to be against the whole letter and life of His Gospel. We presume to distinguish between His children on account of certain shades of complexion or sources of distant origin. We are attempting to organize colored churches after the old God-accursed and God-chastised pattern."

"The only right and successful way is to entirely ignore the idea of color in the organization of our churches and Conferences throughout the whole land. We should say, there and everywhere, a redeemed soul is our brother; one called of God into His ministry is an equal and companion; and no act or thought of separation from him on account of these unrighteous distinctions should find the least place in our hearts. No more caste in the membership of the Methodist Episcopal Church."

This, in a word, was his program. Because of the principle involved, Tremont Temple was bought by Timothy Gilbert and manned by Nathaniel Colver, D. D., and the Centennial Baptist Church of Brooklyn, N. Y., was organized.

Wilberforce carried the Christian spirit into the antislavery fight in Great Britain, because of which the slave trade was broken up and the shackles of the

slave were cast aside whenever his foot touched British soil. It was emancipation in Jamaica that became the prelude to emancipation in America. Gilbert Haven carried the Christ-spirit into the conflict, and boldly said: "We must put the Gospel of Christ into all these reforms. If the antislavery sentiment of the country gets away from the cross of Christ and obtains the mastery in the political world, it will emancipate the slave politically, but it will have no benediction for his heart, it will have no salvation for his soul. We must leaven the reform with the Gospel of Christ." He contended with Garrison to his face. Even after the outbreak of the Rebellion he says: "I told Garrison if he did not repent of his sins in attacking Christ's church, even Jeff. Davis would stand a better chance than he of getting into heaven. 'You,' said I, 'have had the light, but he was born and raised in the dark.'"

William Wilberforce, the beautiful, the bright, the consecrated philanthropist, whose name enriches English history, was in his youth wild but not dissipated. He sang well, and the Prince of Wales enjoyed his singing. He was witty. The court made much of it. He was thoroughly converted. His wit remained, but it adorned a higher realm. He became the strong pillar on whom Pitt leaned, and on whom Fox, wild and dissipated though he was, delighted to rest. What Wilberforce was to Pitt and Fox, that Haven was to Grant and Sumner. He could love both and did. Both could love him and did. When Grant broke with Sumner he believed in Haven, and when Sumner threw Grant aside he clung to Haven. Wilberforce became a philanthropist, a Christian philanthropist, and fought the slave-trade until the monster died. Haven, born in Malden, Mass., the birthplace of Adoniram Judson, Sept. 19, 1821, was twelve years of age when Wilberforce died. Imagine the boy reading of the man who carried into the most elegant circles of Great Britain the shield of Christian faith, brightly burnished, and in the presence of the throne and the aristocracy contended for the black man as if he were his brother beloved, very much as did Gilbert Haven wear the same shield, as brightly burnished, into the presence of the literary, cultured and infidel circles of Boston's best society, until they spoke of him as "a man so much the brother of Jesus Christ that he was not ashamed to be a brother of every other man."

Think of the boy. We do not make enough of our boys. Gilbert Haven was broken in to mind his parents. His mother's wish was law even to the day of his death. Haven was all boy. Wild and witty, the leader of his set, he was playing cards in the back seat of the meeting-house when the truth struck him, and he was brought under conviction, deep, pungent, heart-searching. He was eighteen years of age. "A boy is converted," said the world. "A bishop who is to hold up the truth where few would dare bear it was then brought from darkness to light," says the church. In 1846 he graduated from Wesleyan

\*A sermon delivered in St. Paul's Baptist (colored) Church, Boston, Sept. 16.

University at Middletown, Conn., for two years was a professor of languages at Amenia Seminary, where he became acquainted with Mary Ingraham and finally married her, and began as preacher at Northampton, Mass., and on he came until he reached Boston, being from first to last a radical of the radicals, a conservative of conservatives, fixed in his principles as the eternal mountains, and conservative even beyond what seemed to be demanded of him in all his views of truth and righteousness. He entered upon public life in the most eventful crisis of our history, and took sides with the oppressed against the oppressor. While yet the dew of youth was upon him, he marched boldly to the front in that great combat against slavery, and bore himself as a bannered chieftain.

He was not popular. The Philadelphia Conference rejected him because of his antislavery record. In those days the church demanded Gospel preachers, not agitators. The broad-browed, broad-breasted, big-hearted men with tongues of flame and throats of brass through which to pour the volcanic utterances of truth, who permit God, the hater of shams, of error, of meanness, to speak because in such He both wills and does according to His good pleasure, were set aside, and "quiet men and such as sleep o' nights" were chosen. The world makes much of a Christianity that rolls up its eyes and never touches the activities of life. It wants philanthropy and Christianity done up in separate parcels.

#### HIS LOVE FOR THE NEGRO

began in boyhood. When at play a black woman crossed his path, and he shouted out: "Boys, I think it is going to rain. A black cloud is here." The woman heard it and said: "Gilbert, I did not think that of you, and did not believe you would say such a thing." Quick as a flash he replied: "You shall not hear it again." He went to her house and asked her pardon, and from that time began championing the rights of the blacks, and stood by a little black girl from the poor-house and so defended her that, when asked who she was the boys replied: "She is Gilbert Haven's wife." No one dared insult her more. He early believed in the "one-blood theory" of the apostle, who declared that God had made of one blood all nations of men for to dwell on all the face of the earth, and carried it to its logical conclusions, contending for mixed marriages, and all that followed.

In the war he was known as the avowed abolitionist. When the war was over he believed that the North had conquered the South and that it meant something for the black man and everybody. He believed in the manhood of the Negro. He treated him as he would treat any one, and expected to hear some golden-mouthed Chrysostom in some white pulpit hold up Christ with the same welcome that would be given to a white man. He believed in churches—not in black churches, but in churches in which blacks and whites should intermingle as if all were one in Christ.

Therefore he worked for the emancipated as though he believed them free, with a right to vote, and to all that a vote would bring them.

The colored people almost worshiped him. They bore him up on their prayers. He reveled in their love. In speaking of the whites, he said: "They would kill me quick, and may yet. I feel the air all the time full of possible bullets." On Sept. 26, 1874, he refers to the excitement against him and says: "What a hell is boiling down there. They threatened my life in words, in spirit and intent."

On April 3, 1860, occurred that sad event which was the turning-point in his life. Few loved like him. It was shortly after the birth of the third child, Bertie, that Mary Ingraham was laid to rest, and a day or two later her grave was opened and her baby was laid once more upon her bosom. The husband and father was beside himself with grief; had, indeed, a narrow escape from insanity; lost himself for a time; lost all his hold on this life, and spent his days and nights in hopeless wanderings and in agonizing prayers and longings to find the road by which his darling had ascended and to follow her. His was not an outburst of grief that burns itself out with its own intensity. Mary Ingraham Haven was always his wife, whom he loved none the less but all the more as the sorrowful years of absence dragged their slow length along. Death made no difference in his claim to her. When asked by strangers, "Are you a married man?" he answered, "Yes;" and when the question followed, "Where's your wife?" he answered, "In heaven." It always seemed to me that then he married the Negro. For him he lived and wept and sacrificed and prayed. Death had no terror for him. He lived and loved for Christ and humanity.

In 1867 he was elected editor of ZION'S HERALD, where he made a national reputation, and from which, in 1872, he passed to the bishopric of the Methodist Episcopal Church. His election was an answer to the colored man's prayer. It awakened question and doubt, but eight years of service demonstrated the wisdom of the action.

He put himself

#### IN THE BLACK MAN'S PLACE.

He believed in an American Christianity with Northern characteristics; and that, as the North came out victor, those who won the victory had the right to improve it in bettering the condition of those they went to help in the South, and of those who were willing to invest their property in the land reclaimed from the curse of slavery. He would not despoil a white man of rights belonging to him, nor would he have different treatment meted out to a black man. The South was given him as his field of labor, and Atlanta, Ga., became his headquarters. For riding with a colored dentist he was driven out of the great hotel. Then, as a helper of the freedmen, who had been for years the president of the National Theological Institute for the education of colored preachers and teachers, he came to me,

saying: "Every one has heard of you in the South. Many curse you, many love you, and thousands will be glad to hear you. I want, by the aid of the ministers of the Northern Methodist Church, to have representative Northern men go through the South and speak on subjects which will give me help in my arduous work." To do this I went without my summer vacation, and in February, 1875, bearing a letter from Gen. Grant to Gen. Sheridan of New Orleans, I spoke in Knoxville, Memphis, Jackson, New Orleans, Mobile, Atlanta, Beaufort, Charleston, Greensboro, Richmond and Baltimore.

At Knoxville he met me, and we had three days together. It was a historic spot. Together we visited Brownlow, who was dying. There were the battlements which Burnside defended, and the battle-ground where a notable victory was won. There I struck his great work and saw his peril. There we visited a colored preacher, a graduate of Oberlin, and his accomplished wife. There I learned of the hindrances in the way of progress. It was terrible, the anti-nigger hate.

The "Aunt Sally doctrine" claimed that the Negro was created on the fifth day instead of the sixth, and that his place is among the beasts rather than of the races of men. The pernicious influence of such a doctrine cannot be described. If the man drops out of the calculation, and the whites of the South have cohabited with beasts, according to the teachings of the Word of God they deserve death. Determining to stand by the manhood of the Negro and sustain the Bishop in his great work, I paid a tribute to the colored race and to the devotion of my friend to their interests. It was coldly received. The colored preacher was compelled to take a seat in the corner and apart from all. Caste was omnipotent in the South. Haven knew it, but believed it possible to educate colored preachers to such an extent that they would be counted worthy of places in pulpits, in Congress, at the bar and in medicine, where a man would be a man "for a' that," and where color would be ignored if not forgotten. His book entitled, "Our Next Door Neighbor," was published in 1875.

In the autumn, after holding his Southern Conference, which at that time included all the work of the Methodist Episcopal Churches in the South, though the old caste spirit was manifested by the widest separation possible between black preachers and white, he thus exults over the inauguration of his policy of entirely ignoring the question of color in his episcopal administration:—

"I had a rich time here at the Tennessee Conference, on caste. I met it square. A brother who had lived as a slaveholder with a colored woman, had eight children by her, got converted, took her to Mississippi, married her, came back to Nashville, and was prosecuted. Before the case was tried she died. He was up for admission on trial. How the fur flew! They got up a talk on bolting. I told them we would fill their vacant places with Northerners in six weeks. Time came, and they laid the motion to receive on the table quicker than a flash. I read him [the rejected candidate] out as a supply under a black presiding elder. I un-

derstand they threatened to petition for Bishop M—.

"I mixed everything — ordinations, laying on of hands, opening services and all. The benediction was pronounced by a Negro. Still, the white ministers and I got on first-rate. They talked freely with me, and I went on a tramp with them to a cave after the Conference adjourned."

A fortnight later he wrote again:—

"I have had a great time in these four Conferences. Holston got it [that is, Negro equality] before they knew it. Tennessee was mad, fearfully, but will get over it. Georgia took it easier, but not easily, and Alabama was stunned. The idea of Negro equality had never got in there. They looked on Negro preachers as pious mules. But I put through my alphabetic ordinations and asked black presiding elders to assist in ordaining white ministers. It was like an electric shock to an ox — he don't know the why or where or what, except he is immensely stirred up."

The action of the General Conference of 1876 relative to the organization of colored Conferences, he could not abide. It was as gravel to his teeth. It discouraged him. He was ready then for Africa, and to Africa he went, and caught the fever, from which he never recovered. From the first he had a presentiment that the appointment meant his death, but feeling that God had laid the African on his heart he did not hesitate. He enjoyed every moment of his stay and did much good.

To the Negroes he was a good adviser. They had faith in him and followed his advice as far as possible. In the South, his influence among the colored people became predominating and controlling. He watched their progress with real delight and contributed to it in every way in his power. His letters describing the condition of things were widely read in the North. No one received a warmer greeting at the various camp-meetings than Bishop Haven. The average man likes pluck. Gilbert Haven had it. The common people heard him gladly. In 1878 I saw him at Martha's Vineyard in his beautiful cottage. He was sick. The river of cold ran through him. He rallied and talked, and shortly went to the West and South and was as brave as ever. He loved the South. He loved the Negro. He delighted to serve him, and all those who were ready to aid in his advancement. Well did he represent New England. He was bold and true and loyal to Jesus Christ. His industry was prodigious. He could do the work of five men and show no fatigue. He wrote with great facility.

#### HIS END GLORIOUS.

Though terribly hated, and though a premium was placed on his head, he came in 1879 to die. The story of his sickness is as beautiful as a dream. When he found he had been given up to die and that there was no more use of his being careful, he sent word to his friends to come and bid him good-bye, and for eight hours held a levee. The room was filled with the glory of God. It was more like a reception than like a death-bed scene. Among other things he said: "It is so delightful dying — it is so pleasant, so beautiful. The angels are here. God lifts me in His arms. I

cannot see the river of death — there is no river — it is all light. I am floating away from earth up into heaven. I am just gliding over into God!" After all his visitors had retired, he said: "Now we are alone, let me have my own." They came — the two sisters, the two dear children, and then his mother was brought in — and as they stood in a circle about him he asked, "Are we all alone?" Finding they were about him, he took his sweet farewell and started on his journey to meet his Mary Ingraham from whom he had been separated nineteen years. It was a wonderful scene. His sister wrote against the names of Gilbert and Mary,

Separated, Tuesday at noon, April 3, 1880.

Reunited, Saturday, 8 o'clock evening, Jan. 30, 1880.

Colored people, it is something to have been loved by such a man! Let us all catch inspiration from this life. Would we honor him, then let us take up his unfinished work and go on with it until our release shall come. Then our farewell will be changed to hail, for it will be all bright in the morning.

Gilbert Haven failed in establishing mixed churches in the South, and in the North it was no better. The caste spirit rules in America among whites and blacks. It is pitiable, but it is true. He lost his faith in woman suffrage when he saw God's Word was against it, and that Rome was to use it to keep her people shackled by the chains of superstition.

As a Christian philanthropist he was a success. I have imagined his welcome by Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Mary Ingraham greets him, to whom he has been so true; but best of all, I can see Leonard A. Grimes and millions more who with shouts receive this scarred veteran as out of great tribulation he comes into their midst, washed and made clean in the blood of the Lamb. The tired warrior is wreathed in victory. Heaven is richer and earth is poorer because his intense activities have been transferred to a brighter realm.

He was a true friend. He never tired of serving those he loved. Pardon my reading this letter, written from Atlanta, Ga., the last year of his life. The New York Baptist Ministers' Conference had greatly honored me because I had told the truth about a man who had defended slavery not only during the war, but wept at its demise and marched with its pall-bearers at its funeral. The next week this letter came:—

Albany, N. Y., Jan. 2, 1879.

MY DEAR SIR: I have just read your trial by your ministerial brethren for presuming to refer to the conduct of a brother during the war. I congratulate you on your victory, for in this case defeat is victory. You went out a conqueror. It sounds strange to us here that a reference to the disloyalty of a clergyman during the war must be apologized for in the city of New York, or the offending loyalist must be expelled. The great issues of that conflict, the union and supremacy of the nation, the recognition of all men and even of all Christians as brethren, are still in controversy. I say, if the Baptists and Methodists in the land will not acknowledge the other half as brothers indeed (and all other churches are equally

unchristian), these natural, human and Christian principles can only be settled on the basis on which that war was waged and won. Your brethren will yet recognize not only your courage, but your wisdom, and expunge the resolutions they have so inconsiderately adopted. I rejoice that I can send such congratulations from this city, on this day, when I have had the pleasure and pride of seeing Gen. Sherman review the troops of the nation in sight of the very hills and town where he won his chief fame and contributed largely to save the Union and to advance ideas of America and Christianity. Gladly yours,

G. HAVEN.

The Sabbath in Knoxville will be a blessed memory forever. For three days we were companions. He lifted the windows to his life. I read love-letters on the centre-table of his soul. There I saw how ready he was to live for, and if need be to die for, the South. He was an enthusiastic admirer of the Southern character, and many have a warm admiration for him. They will love him in the coming years. Such men never die. They empty like rivers into the sea and leave a great broad river behind. He has sailed away from us. He has gone not to Liberia, "where Africa's sunny fountains roll down their golden sand;" he has gone not to Georgia, the Empire State of the South, from which comes the wail of the prison gang, in which thousands and tens of thousands of Negroes are consigned to a condition worse than slavery; he has gone home to heaven, where we shall meet him by and by, beyond the watching and the waiting.

It was in Atlanta, in 1875, in the great hall crowded with Methodists, some of whom had seen but few of whom had ever known Gilbert Haven, while ex-Gov. Brown was in the chair and noted men were on the platform, that I said these words: "There is a man coming and going out from your city who is attracting to it much love and many friendly comments. He is tenderly beloved in New England as one of the best writers of our time, as one of the noblest philanthropists of all time, as a Christian whose devotion matches Wilberforce, whose courage is equal to Pitt. He is a man welcome to every circle in the North, and his opinions carry weight wherever known." When I said, "I refer to Bishop Gilbert Haven, my honored friend," the applause surpassed anything I ever witnessed, and for many minutes was absolutely deafening.

He carried the flag in advance of the churches of today that are trying to act so as to receive the applause of those who once held the slave-whip. God is behind the struggle going on in America, in Cuba, and in the Philippines. When Christ comes, if not before, we shall all be one in name and in purpose, and God shall be all and in all. Then the mission of Gilbert Haven will have been accomplished and the lesson of his life will be understood.

—Like Alcæus, which from its native isle flowed through the salt sea fresh and sweet, and bubbled up in the higher and wider lands of the continent, so does this deed of yours, this act of faith and grace and love, flow from this little islet of time under the salt sea of death and break forth in brightness and refreshment on the boundless highlands of eternity. — Bishop Gilbert Haven.

## THE FAMILY

## REST AWHILE

Come ye apart  
From off the toilsome road,  
And spend a quiet hour  
Alone with God.

Put off the troubled thought,  
The weight of care,  
Let the soul's peace  
Be your unspoken prayer.

A couch of heather  
For your sleep is spread,  
A scented pillow  
For the weary head.

Lie down and slumber,  
Let the world go on  
Awhile without you  
As it oft has gone.

And ye, made wiser  
By the Master's word,  
Betake yourselves in silence  
To your Lord.

Take time for meditation,  
Time for dreams,  
See how clouds travel,  
How the river gleams,

How the flowers worship,  
And the golden corn  
Whispers God's praises  
Eventide and morn.

To work for God is good,  
But not the best,  
Hearts grow most strong in Him  
Through love and rest.

— MARIANNE FARNINGHAM, in *Christian World*.

## Thoughts for the Thoughtful

We may win by toll  
Endurance; saintly fortitude by pain;  
By sickness, patience; faith and trust by fear;  
But the great stimulus that spurs to life  
And crowds to generous development  
Each chastened power and passion of the soul,  
Is the temptation of the soul to sin,  
Resisted, and reconquered, evermore.

— J. G. Holland.

No rush to battle atones for sin in the tent.  
— G. Campbell Morgan.

There is nothing that so circumvents circumvention as a thorough, unlooked-for directness. — Mrs. A. D. T. Whitney.

Repentance is not lopping off particular sins. If I have a vessel full of holes, and stop only part of them, the vessel will sink just as surely as if I did not stop any. We must break off from all sin and turn unto God. — D. L. Moody.

I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again. — Henry Drummond.

The sheep are led by many a way, sometimes through sweet meadows, sometimes limping along sharp-flinted dusty highways, sometimes high up over rough rocky mountain-passes, sometimes down through deep gorges, with no sunshine in their gloom; but they are ever being led to one place; and when the hot day is over, they are gathered into one fold, and the sinking sun sees them safe, where no wolf can come, nor any

robber climb up any more, but all shall rest forever under the Shepherd's eye. — Alexander McLaren, D. D.

One of the tests of a vacation is the feeling with which it comes to an end. Drudgery is a heavy burden; but all is not drudgery that is so regarded. Life itself is a burden to some; the joy of living is only weariness to many; yet life and labor and joy and enthusiasm and hope are all together in the plan of Him who gave them to us and framed our souls to feel and our hands and minds to labor. We need not envy the leisure classes; they are like the overseer who said: "I wish I could change places with one of my workmen." The fatigues of setting your own tasks are greater than the worry of finding work for others. Let it be a joy to us that each day has its appointed task, and then the evening of each busy day will be the gladdest we have ever known; and so on to the end of the earth, the beginning of heaven! — N. Y. Evangelist.

Two little saplings grew up side by side. Through the action of the wind they crossed each other; by and by the bark of each became wounded and the sap began to mingle, until in some still day they became united together. This process went on more and more, and by and by they were firmly compacted. Then the stronger began to absorb the life of the weaker. It grew larger and larger, while the other grew smaller and smaller; then it began to wither and decline, till it finally dropped away and disappeared, and now there are two trunks at the bottom and only one at the top. Death has taken away the one; life has triumphed in the other.

In driving piles, a machine is used by which a huge weight is lifted up and then made to fall upon the head of the pile. Of course the higher the weight is lifted the more powerful is the blow which it gives when it descends. Now, if we would tell upon our age and come down upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, devotion, communion, are like a windlass to wind us up aloft: it is not lost time which we spend in such sacred exercises, for we are thus accumulating force, so that when we come down to our actual labor for God, we shall descend with an energy unknown to those to whom communion is unknown. — Spurgeon.

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face!  
God placed you there for a purpose,  
Whatever it be;  
Think He has chosen you for it;  
Work loyally.

Gird on your armor! Be faithful  
At toll or rest;  
Whichever it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.

— HELEN M. RICHARDSON, in *Churchman*.

Feverishness of spirit makes the hand unskillful in delicate duty. A troubled heart cannot give comfort to other troubled hearts; it must first become calm and quiet. It is often said that one who has suffered is prepared to help others in suffering; but this is true only when one has suffered victoriously, and has passed up out of the deep, dark valley of pain and tears to the radiant mountain-tops of peace. An uncomfortable mourner cannot be a messenger of consolation to an-

other in grief. One whose heart is still vexed and uncalmed cannot be a physician to hearts with bleeding wounds. We must first have been comforted of God ourselves before we can comfort others in their tribulations. — J. R. Miller, D. D.

AMERICAN LANDSCAPE --  
GEORGE INNESS

JEANNETTE M. DOUGHERTY.

NO artist has so impressed upon Americans the beauty of their own country as has George Inness. While he was typically American in his subjects, his work possessed that lofty dignity and greatness in which genius loses the individual and local in the universal, the world-embracing. These paintings of our fields, meadows, forests and rivers for the eternal truths of nature that they hold might have been painted in the land of Titian, Rembrandt, Rousseau, or Constable. The monument that Inness has raised to American art illustrates what a brave, noble spirit can accomplish in spite of ill health, against which he battled from his youth; it even drove him from his chosen vocation. But whatever engraving missed in losing George Inness from its rank of workers has been more than made up in the legacy bequeathed American art in his paintings. It is said that no artist has expressed himself so instructively, so interestingly, so deeply, as George Inness. His name is a synonym for the highest art in modern landscape painting.

Mr. Inness was well known abroad. His painting, "American Sunset" (1867), was chosen at the Paris Salon as representative American art. The artist visited Europe many times, but his work bears no trace of foreign influence. It is said, however, that the French school of landscape is probably more apparent in George Inness than in the pictures of any other American, but he is never called an imitator of these. He was an ardent admirer of Rousseau, Corot and Millet; but also of the Italian and Dutch masters. After the death of Mr. Inness in 1894 a collection of over three hundred of his paintings was exhibited in New York. There was also an exhibit of his work in the West. This presented an opportunity, a privilege many embraced, of becoming familiar with the work of the artist. With the paintings was a bust of Inness by J. Scott Hartley. Hanging on the pedestal below the bust was the palette of the artist with the paint still upon it, and its accompanying bunch of brushes.

The group of fourteen paintings by Inness at the World's Fair was loaned by Mr. Thomas B. Clark, of New York. Mr. Clark owns some of the finest paintings of George Inness; many of them he has seen painted and signed. He was a warm friend of the artist, and it was his custom to take others to the studio of Mr. Inness and encourage them in making purchases of the treasures found there. Medfield, Mass., and Englewood, N. J., furnish many of the scenes for the artist. Later, when he made his permanent home in New York, he gathered material from various places in the East. Florida and California also appear in

imperishable beauty upon his canvas.

Mr. Inness had a thorough and comprehensive knowledge of drawing and the technique of art. He "learned his language patiently, knowing that in the restless moments of creative passion there must be no stumbling for means of expression." He created an idealistic style peculiarly his own; it was not in the nature of the man to be held by the conventional methods of any school of painting. Mr. Chase, the artist, called Mr. Inness an impressionist before the term was invented. One of his friends said: "Inness' method was probably the last thing he thought of when painting wind-driven clouds or immemorial oaks." But his method of work seemed to depend very largely upon the mood of the artist, the intensity of the thought to be expressed, and the limit of physical endurance. Some days he would paint for fifteen hours, always standing at his work whether the canvas was large or small. In speaking of the intense and impassioned mentality of the artist that knew no rest, and of the moments of creative passion that seized him, Mr. Fowler tells the following incident: "There were times when he would suddenly break off a conversation, and, without stopping to explain, rush for palette and brushes. . . . At such moments this sensitive painter would stand like some frightened animal, body quivering and eyes dilating, for he had perhaps caught a glimpse of an eternal truth he feared to lose. The sight of Inness was spiritual—it was insight; and its profundity would occasionally startle even himself."

The artist himself said: "I always felt that I had two opposing styles—one impetuous and eager, the other classic and elegant." This may account for the minute and painstaking drawing in one and the entire absence of this elaborate care in another. Of this characteristic Mr. Eckford writes:—

"Overwhelmed by the beauty of the scene, the play of light and shade, the balance of clouds, distant hills and masses of forest, he has dashed his paint on with hardly a line of pencil or charcoal to guide him; working in that rapt condition of mind during which the lapse of time is not felt, in which the mind seems to extend itself through the fingers to the tips of the brush, and the latter as it moves upon the prepared surface seems to obey the general laws of nature which fashioned the very landscape that is being counterfeited at the instant."

An artist whose studio adjoined that of Inness said:—

"What a delight it was to watch him paint in one of those impetuous moods which so often possessed him. With great masses of color he attacked the canvas, spreading it with incredible swiftness, working in the great masses with a skill and method all his own and impossible to imitate—a great rolling billowy cloud sweeping across the blue expanse graded with such subtle skill over the undertone; vast trees with sunlight flecking their trunks; meadows, ponds, mere suggestions, but beautiful; foreground filled with detail where there had been no apparent effort to produce it; delicate flowers scratched in with the thumb-nail or handle of the brush."

No sketch of George Inness' paintings would be complete without calling at-

tention to his coloring, which is peculiarly rich and brilliant. Some one has aptly said that he seemed to put his very life-currents into the color of his brush. A frequent criticism is that his paintings are too blue or too green; but if one stands back for the perspective, that which offended the sight loses itself in the perfect balance it provides for other parts of the picture. The whole harmonious blending of color thrills and inspires one. Such was the power of the colorist that for the intensity and brilliancy it mattered not whether the scene depicted was the silvery dawn, the glow of noonday, or the blaze of sunset. In each and all was the fullness and beauty of coloring that is the highest and noblest expression of the artist's soul. "Waves of wonderful color, marvelous and mysterious—the very essence of the beauty of nature." He was the poet, the philosopher, the artist. His nature was deeply religious, and art glows with a new lustre when made one with religion as in the life and work of our great landscape painter. He felt and believed in the power back of the hand and brain that teaches not only how to work, but to live. Color and form were to him the expression of truth—the truth of God as seen in nature and human life. He was peculiarly adapted to this earnest study of nature to which he devoted his life. His pictures reproduced in black and white do not give an adequate idea of his work, for the painting depends so much upon the coloring and the atmospheric effect.

High value is placed upon the words of the artist. Many of these choice thoughts concerning art, nature and religion have been carefully treasured by his friends and associates, who made note of them at the time or stored them in the memory. In "Recent Ideals of American Art," reproduced in Paris, is preserved the following from the lips of the artist:—

"A work of art does not appeal to the intellect. It does not appeal to the moral sense. Its aim is not to instruct, not to edify, but to awaken an emotion. This emotion may be one of love, of pity, of veneration, of hate, of pleasure, or of pain; but it must be a single emotion if the work have unity—as every such work should have—and the true beauty of the work consists in the beauty of the sentiment it inspires. Its real greatness consists in the quality and force of the emotion. Details in the picture must be elaborated only enough to represent the impression the artist wishes to reproduce. The effort and the difficulty of the artist are to make the thought clear and to preserve the unity of impression. If a painter could unite Mellesonier's careful reproduction of detail and Corot's inspirational powers, he would be the very god of art. The reality of every artistic vision lies in the thought animating the artist's mind. This is proved by the fact that every artist who attempts only to imitate what he sees, fails to represent that something which comes home to him as a satisfaction—fails to make a representation corresponding in the satisfaction which it produced to the satisfaction felt in his first perception."

Sheldon in the text adds: "Where in all the literature of art criticism is there a sentence more expressive than this—to represent that something that comes home to him as a satisfaction?"

In a charming reminiscence of George Inness, Elliot Dangerfield says:—

"Never once in my long acquaintance with him have I known Inness satisfied with a work of his own. Times without number I have seen a new flash in his eye, a quick, eager toss of the head and thrusting back of the hair when some problem with which he had been struggling for days and months, perhaps years, was yielding under the sway of his fierce energy; then it was that he gave vent to those expressions of satisfaction which have been called conceit; but, mark you, when the morning came, or the new mood, be that canvas ever so fine, if one thing there jarred on the man's artistic sensibility, he attacked it with all his old enthusiasm, with a dogged determination to bring it up to his own high standard. His creed was ever to make his work more perfect; and it is a truth well attested that however beautiful the first attempt might have been, the completed work was always the finer. Oblivious to externals both of persons and things, he often said and did much that evoked harsh criticism; but at heart it may be truthfully said he was gentle as a child, even tender and swiftly sympathetic."

His title to a "master landscape painter" none dispute. "He has supplied us," says Mr. Fowler, "with something we instinctively feel and cherish as of value. He could reveal to us, by hazy atmosphere and tender verdure, the elumbrating promise of spring; by voluminous modeling of rich and growing foliage, the fecundity and fullness of midsummer; by sharp cool skies and almost audible contact of dried grasses and brown leaves, the arrested vitality of autumn; and draw for us the shroud of winter over the stiffened outlines of the forms he knew so well in all the phases of their quickened life. A thrill of pulse, a delightful sense of isolation born of emotions, form a part of the homage paid to genius; without seeking it, because he was himself sincere and loved sincerity, this homage Mr. Inness received."

The high ideal of the artist put into his painting an exalted imagination and poetic conception. In his scenes from nature he seizes upon the moment that awes us and then is gone. Inness holds in his colors the inspiration of that moment. It is a vision of beauty and truth to which we are akin, and its glimpse or suggestion uplifts, refreshes, strengthens, and makes us better men and women for the world. Mr. Inness has rendered a noble and beautiful service in his art. He has brought us into the charm of nature, the loveliness of the dawn, the mystery of evening, and he has revealed in daily life and its surroundings that universal beauty to which we are all equally related.

Chicago, Ills.

### Bravely Do and Bravely Bear

CORA C. BASS.

I will bravely do and bravely bear  
Whatever God may send,  
Well knowing He will ease my care  
And His true child defend.  
I will bravely do and bravely bear,  
Yea, strive to do my best,  
Whether the way be dark or fair,  
And leave to Him the rest.

Lowell, Mass.

## ABOUT WOMEN

— Mrs. Catharine Parr-Traill, the oldest Canadian authoress, died at Lakeside, Ont., August 29, in her 98th year.

— Miss Willard's birthday, Sept. 28, besides being Membership Crusade Day, is also observed as Children's Harvest Home by the W. C. T. U.

— The death is announced of Miss Webb, of London, for nearly fifty years secretary of the Society for Promoting Female Education in the East. This society has the distinction of being the senior of all zenana missionary societies, and Miss Webb had in connection with it a long and useful career.

— Surgeon Anita N. McGee, of the army, in charge of army nurses, has sent out directions regarding the new uniform which the nurses are to wear. It consists of a waist, with adjustable cuffs, and an apron of white linen, worn with a skirt and necktie of army blue galatea. A jacket of the galatea is also provided, to be worn when desired. Caps are not to be used. Chief nurses are entitled to wear, in place of the apron, a sash of red silk, knotted around the waist. Each nurse may have the uniform made as best suits her convenience, but the material and cut are to be as prescribed. The distinctive badge of the nurses' corps is a modified form of a Greek cross of dark enamel, edged with gold.

## A "ROADSIDE FLOWER"

"THE desolate winds that sometimes blow across the moors of our existence, render all the more beautiful and fragrant any flowers that may spring up by the roadside." How easily we speak them or write them—some words! We have a slight comprehension of their meaning, all of us it may be, yet little appreciation, after all, of the picture as a whole.

Every life has in some hour heard the "moaning," felt the penetrating "chill" of these desolate winds; yet more often they are tempered, have spent themselves, ere they reach you and me; and with us the "roadside flowers" are plentiful—grow in abundance.

Surely, that "settlement" which, under the auspices of the Young Woman's Christian Temperance Union, has within two years "sprung up" in one of Boston's by-ways, may be counted a "roadside flower," and one of rare beauty!

It was only one of the many noble and ennobling thoughts dropped by Frances Willard that was needed to stir up an interest and eventually bring into being the Home we have under discussion—Home we prefer to call it, for certainly none of the suggestions, none of the appurtenances, of a public-institution life enter into the economy or appointments of the place.

"If there be a gateway nearer to God than the Social Settlement," said Frances Willard, "I have failed to find it ajar." And at another time from this same wise source came this sentiment: "The College Settlement could have had its origin only in a Christian land. Most of us are willing to give time, talents, money, or anything to the uncultured classes, except ourselves. But Christ gave Himself, and in time His Divinity shone forth. The imitation of Christ is more literal in these days than in any previous age. Putting aside the technicalities about His history, great armies of our most cultivated young people have actually set out to follow Him by living with the poor, not as philanthropists, but as neighbors."

And so we found them in the "Willard Y

Settlement," a few days since—young women of culture living side by side with their less fortunate sisters, a common roof sheltering the heads of all, a common fire-light playing over their faces, a common Father holding all together. Is it surprising, then, that in the lee of friendship such as this, many storm-beaten lives seek shelter? During the eighteen months of its existence, this Settlement, we are told, has opened its doors and its heart to sixty young women—young women otherwise set adrift to struggle in the billows of want and wretchedness.

"Does it pay?" Such is the very pertinent title of a little article—relative to the Settlement—now lying before us; and a few items culled from its interesting columns will be pardoned, we feel sure: "It is right and just that all public effort costing time and money should be weighed in the balance, and if found wanting, should be set aside; if found worthy, should be more carefully considered, more heartily approved, more persistently pushed. How, then, we ask, would our Willard Y Settlement bear the searchlight of earnest questioning as to its methods, its object of work, and the results of the same? Earnestly, carefully, in the light of the knowledge which belongs alone to those knowing all the facts in the case, has this matter been considered, and it is with thankful hearts that we write the following in regard to our work. It is so peculiarly personal work that the richest things we do, by God's grace, cannot be tabulated. But we can touch upon the subject in such a way that all loving, motherly hearts will grow warm and tender, and all interested in the work of prevention will thank God with us that the opportunity is thus given to do blessed, saving work in this name—in the name of the Young Woman's Christian Temperance Union."

Into a pleasant living-room—a term with so genial a ring to it that we gladly substitute it for the stilted little name of parlor—into this room they ushered us first, and we found as a conspicuous feature of its furnishings a generous table, laden with many magazines and current periodicals; and from a shelf here, or a corner there, looked down upon us the beautiful, noble faces of Frances Willard, Lady Henry Somerset, and others—faces, all of them, that we have come to associate, and very properly so, with a high plane of thinking and doing and living. Then, through the open door over there, a generous cluster of chairs and a piano standing by, seemed to speak of evenings when quiet recreation gave place, now and then, to a program of music or recitations, or a lecture, perhaps, from which instruction as well as pleasure might be derived; and so it is, they tell us, an evening's entertainment is furnished this household by good talent, twice a month, throughout the winter season.

But how gladly we would, if we could, make you see the cheery, cozy chambers above stairs where the working girls of this Home find refuge after a day of labor—find brightness as well as rest! The little white beds, screened off in different corners of the room, the chiffoniers, with their individual belongings and individual touches, everything, all the appointments of the room, spoke to us of our own happy life back in the days of boarding-school—the pleasant environment held in it little or nothing suggestive of living on charity; yet the amount exacted from the beneficiaries of the Settlement seems incredibly small—three dollars a week! "Then, besides the girls in our Home," writes some friend of the Settlement, "we have helped others. Our mind goes back to the young girl, alone in the city at night, having lost her train, whom a policeman brought to us because he knew it was 'a good place;' to the girl whom the railway

station matron sent for a night's lodging, who was so unsophisticated that she thought Boston a 'pretty little place;' and to the young woman who came to inquire the way to a certain street where she had been sent to find lodging, and in which hardly a respectable house was to be found. Again and again do such occasions come for thanking Him for using us as He wills."

A list of patrons and patronesses (numbering about seventy-five, and contributing from a dollar to five each) makes it possible to meet the rent of the house—a house that accommodates seventeen girls in addition to resident officers; and with neighboring "Y's" sending their contributions to the larder of the Settlement, additional help accruing from the lunch-room of the house as well, the noble work goes forth—a work so colossal in true measurements that we find our pen halting and hesitating in its presence, when it would gladly speak with eloquence.

Whatever the faults of the pen that has tried to tell this little story—whatever its imperfections—let us try to keep before us the picture in all its beauty, drawing from it an inspiration that will not "let go" its mighty grasp till we find ourselves standing shoulder to shoulder with the intrepid soldiers of this intrepid army—with the soldiers of the Woman's Christian Temperance Union.—EVA KILBRETH FOSTER, in *Western Christian Advocate*.

## BOYS AND GIRLS

## THE ANSWER

He sat on my knee at evening,  
The boy who is "half-past three,"  
And the clear blue eyes from his sun-browned face  
Smiled happily up to me.  
I held him close as the twilight fell,  
And called him "my dear little son;"  
Then I said, "I have wondered for many days  
Where it is that my baby's gone.

"I'd a baby once in a long white gown  
Whom I rocked just as I do you;  
His hair was soft as yellow silk,  
And his eyes were like violets blue;  
His little hands were like pink-tipped flowers—  
See, yours are so strong and brown—  
He has slipped away and is lost, I fear;  
Do you know where my baby's gone?"

Did my voice half break as the thoughts  
would come  
Of the sweet and sacred days  
When motherhood's first joys were mine?  
Was a shade of regret on my face?  
For close round my neck crept a sturdy arm,  
And the boy who is "half-past three"  
Said, "The baby—he went to Boyland,  
And—didn't you know?—he's me!"

— Ida Reed Smith.

## THE SCHEMES OF JERRY MILLS

ANNIE MARIE BLISS.

THE night freight from Boston slowly drew into the little town of Northam, and stopped to take on water. The conductor made his rounds for the daily elimination of tramps. His keen eye fell upon a little heap in the corner of the last car, and with one swoop he fell upon it and shaking it vigorously disclosed a scrap of a boy.

"You young limb!" growled the conductor, "where did you come from?"

The boy winked and snapped his eyes in bewilderment; then scratching his red

curly head, answered shrewdly: "No where in p'tic'ler."

"Where are you going?" asked the conductor.

"What's this place?" said he, evasively.

"Northam."

"Is that so?" said the boy, looking as interested as if he had bought a ticket for this particular place. "Why, this is where I want to stop. So glad you woke me up!" with a wicked twinkle in his eye that made the conductor feel that he was being fooled by the youngster. But time and railroad trains wait for no man, and the freight slowly moved on and the boy sauntered down the winding village street.

It was early morning, and Miss Hetty Crane, spinster, age fifty, was getting her frugal breakfast. She had built the fire, set the table, and with her water-pail in her hand started for the well. There, close by, sitting on the wood-pile, whistling and whittling a chip, sat our boy. As she put her pail down he ran toward her, and taking the pump handle out of her hand, said: "Here, you're too little for this biz. Why don't yer make the men do it?" and his sturdy little arm flew up and down with vigorous strokes until the pail brimmed over. Then, grasping the handle, he waved his hand to Hetty. "Ah, there!" he said, as he ran toward the house.

Miss Hetty's first look of surprise broadened into a smile.

"Well, where did you come from? I know every boy in town, and I never saw you before."

"Guess yer haven't. Ain't been here long," said he. "I'm jest stoppin' in town fur awhile."

"Oh, you are visiting somebody here?"

"No, I'm travelin' and lookin' for a job," he answered; "been ridin' all night, too."

"Then you must be hungry. Won't you have some breakfast with me?"

"Breakfast? Well, I should say I would, and mighty glad to get it, too."

After they had eaten a satisfying meal, Hetty tried to sound her visitor, for she was convinced he had run away. She began to question him, but he turned her off by saying: "If we're goin' to talk, let's go out doors for it. I don't like the house. Come on out to the wood-pile."

Miss Hetty obediently followed his lead, and they seated themselves on the chopping log.

"Now I'll tell you what 'tis; you're all right; you won't peach on a feller, so I'm goin' to tell you all 'bout it. Yer think I've run away, don't yer? Well, I hev; but nobody cares. When Dad and Marm died a little while ago, the mis-sioner woman took me off to a 'sylum, they said it was, but it warn't; 'twas a prison. Why, I carried papers down town every day; was out all day, an' helped a man sell turtles an' frogs that would run when yer wound 'em up. I can earn my livin'; what's they a-shut-tin' me up for? She said as how I must be eddicated. I didn't like it, so I watched my chance an' I skipped. Now I've got to hustle round an' find a dinner."

"What's your name, little chap, and how old are you?"

"Jerry Mills, and I guess I'm twelve. Never mind, I kin work."

"Well, my dear, there's chopping enough in that pile to keep you busy several days. How would you like the job, and stay here nights until it's done?"

"First rate!" and he threw off his coat and grasping the hatchet was soon chopping merrily, whistling as he worked.

Three days he kept busy at the wood-pile; then Hetty told him he might run off into the pastures for a little vacation, and she would blow the horn for him at dinner time.

Dinner hour came and went. Three times had Hetty blown the horn, and still Jerry came not. What if he had taken it into his head to go on further into the country to try his fortunes? He was such a little tramp! No, she wouldn't have it so. It was a bright day and she would walk down the road a piece; perhaps she would meet him. She had not gone far when she heard a "Whoop-la," and Jerry appeared dragging after him a tangled mass of evergreen, while his small figure was almost hidden by a huge armful of Mayflowers.

"O Jerry! where have you been? Why didn't you come home when I blew the horn?"

"Didn't hear it—couldn't hev come ef I had. I tumbled into great luck, an' do yer think I'd leave it fur dinner? Guess not. I've got a scheme."

"Do tell us," said Hetty.

"Well, I jest will. We're goin' to make these up into little bouquets, an' do up the stems in tin foil, then I'm goin' to sell 'em."

"Sell them! To whom? Everybody around here picks for themselves."

"Well, that's where the scheme comes in. Now what I does is to sell 'em on the train. The train stops at the flag station down a mile below here—a feller told me so. Well, I goes on here an' by the time the train gets there I'll be all sold out; then I walks back—see?"

"Well, that sounds nice, but how do you know they'll let you on the train?"

"Oh, don't yer care! I'll fix 'em," said Jerry, with a wink. "I'm no kid. I know a few things. But come on! We can't stop to talk if we get these made up before train time. Let's get a hustle on."

Soon there lay in the green-lined basket a lovely mass of pink and white and green, all tied in bunches. If Hetty had doubts of Jerry's success she kept them to herself, and he trudged off bravely at train time whistling as he went.

Two hours later Jerry came marching up the lane as proud as a peacock; Hetty came out to meet him, and they sat down on the doorstep and counted the money. How musically it jingled as it fell into Hetty's hand! One dollar and fifty cents! Jerry's "scheme" had worked.

"What d'ye think of my bankin' part o' this?" said Jerry. "I'll want some capital some day to go into somethin' big."

"What a financier you are, Jerry! You ought certainly to put away half of your earnings; the other half will clothe you and educate you."

"Don't you say 'eddicat' to me!" he cried. "That's what they tried to do at the 'sylum. I can't stand it."

"But, Jerry, look here. No man can be a successful business man without an education. The more he studies and learns, the better he can do his work. If you were my boy I should want you to go school."

"Well, I reckon I'm as much your boy as anybody's; you're all right, an' what you say goes. So if you say 'ed-dicate,' then I'll give in, and eddicat' it is."

Life suddenly put on new color to Hetty. Jerry turned everything upside-down with his progressive ideas. Money represented power to his mind, and on this line he worked out his schemes. The Mayflower season was short, but long enough to add several shining pieces to his bank account. Then it was time to make the flower garden. Jerry begged fertilizers from his farmer neighbors, he invested his funds in seeds and berry bushes, he dug, he weeded, watered and tended his garden with such faithfulness that theirs was the first to have early vegetables ready for the market. These Jerry made up in basket loads and took to his customers. Then there were sweet peas, nasturtiums and asters which he sent to the city and which met with so happy a reception that the supply fell short of the demand. Then the wild berries came in for their share of his attention and helped to swell his gathering funds.

All summer Jerry and Hetty worked ceaselessly in their garden, the long warm evenings being given to Jerry's education. This was a great burden to him, but they spent their school hours out on the big doorstep, and after much patient work on Miss Hetty's part with her restless pupil, and many an internal struggle on the part of Jerry, who was determined to be "ed-dicated" since Miss Hetty wished it, he came to love his books and study, and eagerly looked forward to the opening of the village school.

He outgrew his slang as he did his clothes, and Hetty watched with pride the unfolding of her little tramp. The years moved briskly on. Jerry grew older and Hetty younger, and they grew into each other's hearts as well. The little village grew, too, from day to day, after the mills and shoe-shops were introduced, and there came a day when a crew of carpenters stopped in Miss Hetty's yard and began operations which resulted in a long, low building. The villagers opened their eyes in wonderment; their ears gathered in every bit of gossip afloat, and their tongues worked busily over this last excitement.

Hetty kept her counsel until the glass-paned roof was in position, then it was no longer a secret. Jerry and Hetty had become a regular business firm, and to-day the sign of "Mills & Crane" announces a happy ending to the schemes of Jerry Mills.

Dover, N. H.

## THE SUNDAY SCHOOL

## Fourth Quarter Lesson I

SUNDAY, OCTOBER 1, 1899.

PSALM 122.

REV. W. O. HOLWAY, D. D., U. S. N.

## JOY IN GOD'S HOUSE

## I Preliminary

1. GOLDEN TEXT: *I was glad when they said unto me, Let us go into the house of the Lord.* — Psa. 122:1.

2. DATE: Unknown.

3. PLACE: Unknown.

4. A PSALTER WITHIN THE PSALTER: "Fifteen Psalms (120-134) stand together with the title affixed to each of 'A Song of Ascents,' evidently we have a psalter within the psalter. Composed, apparently, by putting together hymns of the festal pilgrimages and hymns inspired by the exile and return from Babylon, this collection widens suggestively our whole conception of pilgrimage, and presents it in its every stage. We have cries of Israel out of the depths of its affliction, the cry of the individual exile from the bitter environment of foreign speech, or as he is lost in the crowd of slaves waiting with obsequious eyes upon an Oriental master; we catch the moment when the turn of the captivity comes to the exiles as a dream, when with mingled tears and gladness they see the first caravans set out and hope for this seedtime to grow to a harvest of joy for themselves; there is the complete deliverance, with the snare broken and themselves escaped; we find a traveler's hymn with 'the Lord thy keeper' for its burden; songs of family joys beguile the road; the first sight of Mount Zion and the mountains round about Jerusalem suggest thoughts of the firm foundations of Jehovah's righteousness; salutations to the Holy City are sung while the feet stand within its gates; there is celebration of the unity of brethren thus gathered from a distance in common worship, the dew of Hermon descended on the hill of Zion. The collection includes the old Dedication Hymn of David's temporary tabernacle and Solomon's finished temple. For conclusion we have the exchange of blessings as the congregations retire and leave the night watch to lift up their hands in worship through the dark hours. Israel's deepest trouble has been blended with its high festal songs to constitute the 'pilgrimage' of the 'Pilgrim's Hymn Book' (Prof. R. G. Moulton).

5. HOME READINGS: Monday — Psa. 122. Tuesday — 3 Chron. 29: 25-31. Wednesday — Psa. 84. Thursday — Psa. 92. Friday — Isa. 2: 1-5. Saturday — Luke 4: 14-22. Sunday — Rev. 7: 9-17.

## II Introductory

This third in the list of what is known as the "Pilgrim Psalms" expresses the joy of the returning Israelites at being once more within the precincts of the Holy City, and of going up the steps that led to the house of God. If we accept the supposition that these fifteen Psalms were sung consecutively as each of the fifteen steps to the temple was ascended, the Psalm of our lesson belongs to the third stage of the ascent. It may have been sung by the people at large, but more probably it was the choir of the Levites that voiced the salutation to the city and its sacred shrine. Glad was I, so it begins, to be invited to the house of the Lord. Then the Psalmist realizes that his pilgrim feet are standing at last within the gates of the beloved city — Jerusalem, no longer wasted, but rebuilt and "compact," stately and beautiful. Back upon his mind troop the memories of the past, the holy festivals that summoned the tribes from every quarter of the land thrice every year to the sacred fane. Here Israel had borne testimony of its devotion to Jehovah and had given thanks unto His name. Here, too, was the seat of civil as well as religious au-

thority — "thrones of judgment," the thrones of David and his successors. He predicts prosperity for all who love Jerusalem. Devoutly he calls upon all to pray for its peace — that it be not again broken. He himself utters the fervent benediction that peace may abide within its walls and prosperity within its palaces; and he reiterates this invocation for his "brethren and companions' sake." Because Jerusalem was the chosen seat of Jehovah's worship, the Psalmist declares his purpose to devote himself to its best interests — to seek its good.

## III Expository

1. I was glad when they said. — To the devout Israelite, whether at home, or returning from exile, no place was dearer than God's house. Let us go unto the house of the Lord — a joyful mutual summons. The silent harps had been taken from the willows. The dreary pilgrimage from Babylon had been made. The upward glance was now towards the temple towards which they were hastening.

"Let us go," spoken by one hundred men in any city, would raise a monster meeting. Who among all those who labor for the spiritual good of the working classes go cheerily to them and say, "Let us go, and let us go together, into the house of the Lord?" Too often the religious adviser, standing at a distance, has warned, thundering, "Go, or you are doomed to perdition; why don't you go?" The Christian visitor has pleaded, but has too often kept on the other side of the fence which the devil has placed between so-called "social classes." How few have taken the workman by the hand and said, "Let us go together?" You can bring multitudes whom you never can send. Many who would never come alone would come willingly in your company. To your non-attending neighbor say, "Let us go;" to reluctant members of your own family say, "Let us go" (S. Martin).

2. Our feet shall stand (R. V., "are standing") within thy gates, O Jerusalem. — They can scarcely believe it to be true — that the Lord has turned their captivity and brought them back to their beloved city. "Our feet are standing" — they are really standing, incredible as it seems — once more in this sacred soil.

3. Jerusalem is builded (R. V., "Jerusalem, that art builded") as a city that is compact together. — "If the Psalm refers, as is probable, to the city as rebuilt after the exile, then the epithet alludes to the reconstruction of walls and houses; the city is 'compact,' because there are no more waste places, no more gaps or heaps of ruin" (Perronne). "Jerusalem was, in truth, compactly built. Every rood of ground, every foot of frontage, was valuable, house was joined to house, and those who had gardens, had them beyond the city walls, around the 'paradises' of the Valley of Jehoshaphat" (S. Cox).

4. Whither the tribes go up — alluding to former custom, or to the present fact that the pilgrims were made up of representatives of the tribes. Says Spurgeon: "Israel was one people, and yet was in a sense divided by the surface distinction of tribes; and this may be a lesson to us that all Christendom is essentially one, though from various causes we are divided into tribes. Let us as much as possible sink the tribal individuality in the national unity, so that the church may be many waves, but one sea; many branches, but one tree; many members, but one body. Observe that all the tribes were 'tribes of the Lord,' whether Judah or Benjamin, Manasseh or Ephraim. All regiments of the Christian army may be equally the Lord's own, alike chosen, redeemed, accepted, and upheld by Jehovah." Unto the testimony of Israel (R. V., "for a testimony unto Israel"). —

"Everything in the temple was a testimony unto the Lord; and the annual journeys of the tribes to the hallowed shrine partook of the same testifying character, for these journeys were Israel's open avowal that Jehovah was their God, and that He was the one only living and true God" (Spurgeon). To give thanks unto the name of the Lord. — "Those who dwell in God's house will have the spirit of praise, and they will always have an abundance of things for which to praise Him" (Peloubet).

5. For there are set thrones of (R. V., "for") judgment. — Jerusalem was the centre of civil as well as religious authority. "It was a goodly sight to see 'the testimony of Israel' and 'the thrones of judgment' such near neighbors; and they are good neighbors, which may greatly befriend one another" (Matthew Henry). Thrones of the house of David — his successors. "It was an added occasion of thankfulness to the humble peasant worshiper that the ruling family of the nation was identified with the cause of God. The king passed from his palace to kneel with others at the sacrifices, and sometimes led the chorus in the chants and anthems" (Monday Sermons).

On a throne of ivory, brought from Africa or India, the throne of many an Arabian legend, the kings of Judah were solemnly seated on the day of their accession. From its lofty seat, and under that high gateway, Solomon and his successors delivered their solemn judgments. That "porch" or "gate of justice" still kept alive the likeness of the old patriarchal custom of sitting in judgment at the gate; exactly as the Gate of Justice still recalls it to us at Granada, and the Sublime Porte — "the Lofty Gate" — at Constantinople. He sat on the back of a golden bull, its head turned over its shoulder, probably the ox or bull of Ephraim; under his feet, on each side of the steps, were six golden lions, probably the lions of Judah. This was the "seat of judgment." This was "the throne of the house of David" (Stanley).

6. Pray for the peace of Jerusalem — an unselfish patriotic injunction. The meaning of the name Jerusalem is "habitation of peace;" pray that peace may abide in this

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abode of peace. They shall prosper that love thee—simply because to love Jerusalem, the sanctuary, was to love the Being worshiped there; and His worshippers cannot fail to be prospered. "Whatsoever he doeth shall prosper."

7. Peace be within thy walls—an invocation or devout wish that no strife or discord might invade the city which was protected from external assault; that no internal variance arise. Prosperity within thy palaces.—Prosperity presumes peace, and the Hebrew words are cognate in meaning. The Hebrew word for "prosper" primarily means "to be secure." "Palaces" stand for homes, both rich and poor.

8. For my brethren and companions' sake.—He was not content with offering the prayer for peace for himself alone. He assumes that kinsfolk and friends breathe the same pious wish.

It is for the good of every Christian, yea, of every man, that there should be peace and prosperity in the church. Here our humanity and our common philanthropy assist our religious prayers. By a flourishing church our children, our neighbors, our fellow-countrymen are likely to be blest. Moreover, we cannot but pray for a cause with which our dearest relatives and choicest friends are associated; if they labor for it we must and will pray for it (Spurgeon).

9. Because of (R. V., "for the sake of") the house of the Lord our God I will seek thy good—will devote myself to the best interests of Jerusalem because it contains the temple—God's house.

The city that was the scene of such immense assemblies as came to Jerusalem had necessarily a character of its own. It existed for the pilgrims. Twenty thousand priests were needed for the conduct of the worship. Levites were needed in immense numbers to watch, maintain, clean the temple—to do the menial and ministering work necessary to its elaborate service and stupendous acts of worship. Scribes were needed for the interpretation of the law, men skilled in the Scriptures and tradition, with names renowned throughout the world. In later days as a development of the same centralized religious interest there were four hundred and eighty synagogues in Jerusalem where the rabbis read and the people heard the word which God had spoken unto the fathers by the prophets. The city was indeed in a sense the religion of Israel, incorporated and localized, and the man who loved the one turned daily his face toward the other, saying, "My soul longeth, yea, even fainteth for the courts of Jahveh" (Fairbairn).

#### IV Illustrative

1. In journeys, wanderings, excursions, summer resorts, social gatherings, the person is rich who can sing and recite the heart-hymns of the Lord's house, of home and native land. You will notice that there are many occasions when travelers want to sing, but no one is familiar with the words of our national and church hymns, or with only a single stanza. Take this counsel, and commit to memory the verses of our best patriotic and Christian songs, and you will do a great service to many, and it will be a comfort to yourself. The tunes will generally carry themselves. Few of your friends really know common songs. You can learn and teach them (Monday Club Sermons).

2. "The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect, in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God

should deign thus to shine upon a sinful worm" (Dying words of Edward Payson).

#### AS ONE TEACHER TO ANOTHER

MINNA STANWOOD.

A GOOD deal of Sunday-school teaching is dissecting cadavers. Watch yourself and see if there is a drop of warm human blood in the man you are discussing. See if he has a beating heart, a throbbing brain, a feeling soul. If he hasn't, away with him. If he isn't a living, breathing human being to you, you can't make him that to your children. And if they don't believe he actually lived such a life of ups and downs, of mistakes and repentances, as they do, he is no good to them.

Don't call Daniel or Elisha or Paul or any of the others, "Bible characters." You would not speak of your friends John and William as nineteenth-century characters. The cases are not parallel? Perhaps not. However, the word "character" used in that sense is a non-conductor to a child. It makes him think of something stiff and hard and woody. The trouble is, we teachers think of the Bible men and women as "characters." Pull your wooden Daniel down off his pedestal. The man who stood upright before the magnificent Belshazzar, and cried with scornful voice and flashing eye, "Let thy gifts be to thyself, and give thy rewards to another," was no wooden image.

How we teachers writhe and struggle in our efforts to set our poor old cadaver on his feet, and tog him out with something to catch the children's eye for a minute! Bring in a live man and let the young ones look on a quivering human soul. They will be interested in that. They will, I promise you. Don't be afraid they won't understand. Oh, how we Sunday-school teachers love to con-

jure with that word "understand." We study our lessons with our eye fixed on a speck away out on the horizon which we call the child's understanding. If we could only climb up to the child's level for ten minutes, we would understand more than we do now.

A mother was reading to her little boy one day. She stopped once to remark condescendingly, after the manner of some, "I'm afraid you don't understand, dear."

"Dear" replied, impatiently: "Go on, please! If you don't explain it, I can understand."

Would it not be healthful if some of us teachers could get our self-complacency as rudely shaken up as that mother did?

Jamaica Plain, Mass.

#### Ministers "Unshepherded"

"UNSHEPHERDED" is the word employed in the *New York Observer* to describe the loneliness of the Christian minister's life. His very position—a teacher, a preacher, a pastor, a leader of others—who has he, on a common human level, to be a preacher or pastor to him? Who is there to shepherd him? And he needs shepherding quite as much as any member of his own flock. He requires the hand-grip of sympathy, the warmth of friendliness, the strength of tenderness and love, which belong to the pastor's office since he is himself human. "The common lot is his. Care sits down with him in his study. Temptation meets him on the highway, and sorrow and he have bent together to watch the light go out in the eyes of his dying child."

Where is the pastor to comfort him? Perhaps Christian people have forgotten this aspect of the minister's high and holy calling. The prayers of his flock on this very account will bring a flood of blessing from heaven into his soul.—*The Christian* (London).

How seldom we pray for the things we really need—how often for the things we merely want!

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## OUR BOOK TABLE

**Japan in Transition.** A Comparative Study of the Progress, Policy and Methods of the Japanese Since their War with China. By Stanford Ransome, member of the Institution of Civil Engineers. Harper & Brothers: New York and London. Price, \$3.

In his introduction the author points out that there are three distinct Japans in existence today — the old Japan, as it has been for two thousand years; the new Japan, which has as yet hardly been born; and transition Japan. It is safe to say that the most interesting and pertinent fact in Japan's history during the last generation has been her treatment of foreigners. Rigorously excluded for generations, when they were finally admitted the Japanese rapidly adopted their methods and their religion, sought foreign teachers, foreign engineers, and foreign officers. To be a foreigner in Japan twenty, ten, or even five years ago, was to be a man of power and influence. And now, according to "Japan in Transition," as the Japanese have learned all the foreigner can teach them in science, literature, art, war, commerce, manufacturing, and, in short, in all enterprises, they are relegating their instructors to the background with the cry, "Japan for the Japanese!" Mr. Ransome shows that even many of those who accepted Christianity did so only for the instruction which the missionaries could give them. In the army and navy the same state of affairs exists. English or German officers who fought for Japan throughout the China war are needed no longer, simply for the reason that the military schools which were founded through their efforts have developed first-class Japanese officers. Everywhere the policy of discharging the foreigner as soon as possible has been adopted, and in a few years a foreigner in any kind of an official capacity will be the exception. In fact, the only foreigners who command any real respect at present are the ambassadors of the powers.

Mr. Ransome shows how a complete industrial system has been evolved from European and American models; how Christianity is tolerated as a harmless religion; how, like other religions, it is considered a useless burden to the average highly-educated Japanese. The school statistics Mr. Ransome gives are worth reflection. At the present day in Japan there are 30,000 schools of all sorts, 100,000 teachers, 500,000 graduates, 5,000,000 pupils of both sexes. The annual outlay to maintain them has reached about £1,500,000. Two-thirds, therefore, of the total population of school age are receiving tuition of a sort which in quality compares favorably with that meted out to the people of any country of the world.

To most people this book will come like a revelation, and will change all previously formed opinions concerning Japan, which is certainly one of the most astute, scheming, and self-sufficient nations on the face of the earth today.

The volume is brought out in beautiful shape by the Harpers, with superb illustrations, four special maps by the author, large clear type, and tasteful binding.

**Personal Work.** By Samuel M. Sayford. International Committee of Young Men's Christian Associations: 3 West 29th St., New York. Price, 75 cents.

This book should prove a valuable addition to the literature of its class. The subject is one upon which Mr. Sayford from his wide experience is particularly well qualified to write. It will certainly be welcomed by a large class of students of Christian work, and by all secretaries, teachers and pastors interested in securing and training young men and young women for personal work in either the church, the school, or the association. In his first chapter the author defines

personal work, and lays down two general propositions; his second chapter describes the personal worker; spiritual equipment is the subject of the third chapter; the chapters on training and methods endorse and embody to some extent the system of the International Committee of Young Men's Christian Associations; striking illustrations are grouped in the sixth and seventh chapters; the closing chapter on opportunities suggests the ready field for such work.

**The History of the English Bible.** Studied by the Library Method. By S. G. Ayres, B. D., Librarian of Drew Theological Seminary, and Charles F. Sitterly, Ph. D., Professor in Drew Theological Seminary, with an introduction by Henry M. MacCracken, LL. D., Chancellor of the University of New York. Wilbur B. Ketchum: New York. Price, \$1.

Chancellor MacCracken, in the introduction, says: "This volume should stimulate educated minds everywhere to study the making of the Book which has so largely created the British Empire and the American Republic. The writers of this outline of history very modestly offer their book to private investigators and students of theology. It may be safely recommended to a much larger circle. It will fill a most useful place in every library, public or private, as a

book of reference and an encyclopedia for all who would search out the origin and history of the Holy Scriptures in the English tongue."

**In Christ Jesus; or, The Sphere of the Believer's Life.** By Arthur T. Pierson, D. D., editor of the *Missionary Review of the World*. Funk & Wagnalls Company: New York and London. Price, 60 cents.

There is more meaning in the phrase which forms the title of this book than appears at first glance, and the author demonstrates with fullness and thoroughness the boundless range and significance of the words, "In Christ," or "In Christ Jesus." A very small key may open a very complex lock and a very large door, and that door may itself lead into a vast building with priceless stores of wealth and beauty. Dr. Pierson assumes that this brief phrase is the key to the whole New Testament. He says: "Those three short words, 'in Christ Jesus,' are, without doubt, the most important ever written, even by an inspired pen, to express the mutual relation of the believer and Christ. . . . The more we study the phrase and the various instances and peculiar varieties of its recurrence, the more shall we be convinced of its vital importance to all practical holy liv-

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ing." The book is written in the most devout and helpful spirit and cannot fail to encourage and inspire all classes of Christians.

**Food for Lambs:** or, Leading Children to Christ. A Series of Lessons Illustrated by Stories and Incidents, for the Use of Parents and Teachers in Bringing Children to Jesus and Preparing Them for Church Membership. By Rev. A. M. Hillis, Professor of Theology in Ashbury College. M. W. Knapp: Cincinnati, Ohio. Price, 50 cents.

In seven chapters the author seeks to explain what the Christian life is, and how it is to be lived. The book further makes known to the Christian child the privilege and obligation of church membership. It contains fine reproductions of the great masterpieces of sacred art from Murillo, Correggio, Rubens, Leonardo Da Vinci, Raphael, and others.

## Magazines

The pages of the *September Magazine of Art* are filled with choice and beautiful illustrations, a notable one being the frontispiece — "The Diver" — from the painting of Henry S. Tuke. Henri Frantz tells us about "The Paris Salons of 1899," accompanied by reproductions of five typical pictures in the Salon. "George C. Haité, Painter," is critically considered, with six illustrations from his work. "The Works of Benjamin-Constant," the great portrait painter, live before us through the pen of Emile Vedel. The editor presents a third paper upon "The Royal Academy," fully illustrated. There are also contributions upon "Limoges Enamels," "Domus, Domi: The Town House," and "Monsieur Muntz's New Life of Leonardo." It is a valuable number. (Cassell & Company: 7 and 9 West 15th St., New York.)

A full and interesting table of contents is given in the *September Chautauquan*. "How an American Stained-Glass Window is Made" is described by Charles Rollinson Lamb. Other topics treated include: "The Growth of Shakespeare's Fame," "Bulgarian Cities," "The Importance of Health in Business," "The Modern Poster," "How the President Draws his Salary," "The Black Astronomer," etc. Shan Bullock's serial, "The Barrys," comes to an end this month. The departments of "History as It is Made" and "C. L. S. C. Work" are full and fresh and informational. (Dr. Theodore L. Flood: Meadville, Pa.)

Rear Admiral Winfield Scott Schley, U. S. N., takes a leading place in *Frank Leslie's Popular Monthly* for September, the frontispiece and a profusely illustrated article being devoted to him. Other illustrated contributions this month include: "The Building of the Race Rock Lighthouse," "The 'America' Cap Defenders," "Palatial Private Yachts," "Women as Army Nurses," Ruth McEnery Stuart, Minna Irving, and Onoto Watanna furnish complete stories, and there are new developments in the serial by Egerton Castle — "April Bloom." (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

The *American Journal of Sociology* for September is an interesting and helpful number. Very practical questions of sociological reform are presented. Some of the more important topics treated are: "The Social Aspect of New York Police Courts," "Factory Legislation for Women in Canada," "Social and Ethical Interpretations of Mental Development," "The Psychology of Modesty and Clothing." (The University of Chicago Press: Chicago.)

Wait for the best. \$5 for a trip to Albany, via Boston & Albany Railroad, down the Hudson to New York; Fall River Line to Boston. Starts Oct. 3.

The September *St. Nicholas* is not, like the *September Century*, an avowedly "salt water number," yet many of its pages are redolent of the sea. The frontispiece illustrates the lines, —

"Hey for a bucket, and hey for a spade,  
Hey for the silver sea!"

from "A Song for the Sea," by Eric Parker, with which the number opens. "Pelican-town," a little island on the Florida coast, the annual resort of thousands of pelicans, is described by Frank M. Chapman. "Why the Sea is Salt" is told in verse by Mary Bradley. Albert Bigelow Paine describes some of the wonders to be seen "In the Moonlight Field." Mrs. Richards' "Quick-silver Sue" comes to an end this month. The other serials, the short stories, and the verses, are all very entertaining. (*Century Co.*: Union Square, New York.)

With a distinct feeling of pleasurable anticipation one takes up each new number of *Photo Era*, that delightful little Boston magazine devoted to the science and art of photography. The September issue is equal to, if not a bit better than, any of its predecessors — which is saying much. A full-page, separate plate is issued as a supplement this month — an old "Village Blacksmith," the "flaming forge," and the "children coming home from school." "Yachting Photography" is a timely article by E. H. Washburn, giving many useful hints from the author's own experience. Darius Cobb discusses "The Prize System and its Defects," "The Vagaries of White Kittens" are shown by William Lyman Underwood, accompanied by photo-

graphs. Practical examples of the "Lighting and Posing" of Thomas Gainsborough are given by Frank W. Birchall. Walter Sprague presents some beautiful illustrations for Hawthorne's "Footprints on the Seashore." Amateur photographers especially should not fail to read and study this charming photographic magazine — only 15 cents a copy. (Photo-Era Company: 185 Franklin St., Boston.)

The contribution in the *Nineteenth Century* for September most likely to attract the attention of American readers is that on "The American Negro and his Place," by Miss Elizabeth L. Banks. This author shows that negrophobia is on the increase in this country, and that there is no more real sympathy and affection for the Negro in the North and West than in the South. Other important papers are: "Are We to Lose South Africa?" "The Future of the Great Armies," "Carlyle as an Historian," and "The Future of the Christian Religion." (Leonard Scott Publication Company: New York.)

Dr. J. Guinness Rogers takes up the Ritualistic controversy in the Established Church under the title, "The Archbishops and the Ritualists," in the first paper in the *Contemporary* for September. "Senex" writes very frankly upon "The White Man's Burden in China." J. R. Moxley presents "Five Letters by Cardinal Wiseman," in which he seeks to remove some of the more obvious grounds for criticism in the history of the Roman Catholic Church. "The Jewish Immigrant," and "But is God Silent?" are able and suggestive papers. (Leonard Scott Publication Co.: New York.)

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ZION'S HERALD, March 29.

## MISTAKES OF JOHN WESLEY

REV. PAGE MILBURN.

JOHN WESLEY might have made an illustrious name for himself if he had only exercised good judgment. Many writers, on the assumption that Wesley was a great man and did a great work, have given to the world voluminous records of his life and detailed recitals of his deeds; but not one of his biographers has had the courage to assert that his whole career was a colossal failure; not one of them has been willing to assert that his so-called greatness was only the result of a whimsical, perverted assumption that to obstinately oppose the powers that be and set up one's individual opinions against the combined wisdom and ethical constitution of one's times, is the sign-royal of a noble nature and almost divine courage. Is it not strange that the religious and critical literati have blindly combined to elevate this man Wesley to a high position among the world's heroes? We tremble to think of the effect their act will have on the thoughtful youth of the church in the twentieth century about to dawn! Are we ready for another such ethical and literary revolution as Wesley and his associates produced in the eighteenth century? I tremble to think what would become of the church if such wild religious enthusiasm should ever again sweep over Christendom as was kindled by that mistaken man of letters known as the Father of Methodism!

Why did he not comport himself in a dignified, cautious, conservative manner? If he had considered his own interests, he would have acted differently. A minister of the Gospel, to be sure, assumes very sacred obligations, and binds himself with very holy vows; but there is no sense in an extravagantly enthusiastic interpretation of those obligations and vows. There is no reason anywhere for an erratic zeal and an overleaping of the established forms and ceremonies of the church such as Wesley displayed. Moreover, the minister's own personal comfort, peace, popularity and self-esteem are of the very highest importance. To preserve the peace is as much a clergyman's duty as a policeman's.

John Wesley made too much fuss about his own opinions. Of course he had a right to organize the so-called "Holy Club" at Oxford, although that was a thing unheard of before. It was a dangerous precedent to set. It was perfectly legitimate for him to study the Bible and read prayers in his own private cloister, but when he inspired other young men with his views of truth and duty, he was trespassing on forbidden ground. He had no right to influence his fellow-students to think his thoughts, and to enflame them with his erratic zeal. And they were all young, inexperienced men. They should have sought the counsel of the Oxford authorities, or the high and holy lords of the church. I am sure the Bishops would not have encouraged any such unruly combinations, so dangerous to the peace of the church, as the "Holy Club."

It was very much beneath the dignity of a priest of the Church of England to associate with those Moravians; and how shameful for a man of his position and learning to go to Herrnhut to seek light in holy things! Why did he do it?

I blush for the high and holy name of ancient Oxford when I read of John Wesley's flippant reply to his more discreet brother Charles, when a mob surrounded them on one occasion, and a lot of vulgar women were hurling unseemly and unladylike remarks at them. Charles cautiously endeavored to lead his ungovernable brother away from the scene, when John said: "Hold on, Charles, let's stay and listen to these women, and learn how to preach." For shame!

And he educated at Oxford, and an ordained priest of the church! Would he supplant Oxford culture with Billingsgate buffoonery?

John Wesley was, I concede, a man of a fine education and personal culture. That makes his mistakes all the more glaring and inexcusable. He was an eloquent preacher, and had he not yielded to personal vanity and been so eager to publish his erratic views of Scripture interpretation, he might have come down to us as the most celebrated pulpit orator of the Church of England, and his sermons might today be endorsed as models of rhetoric, logic and eloquence by the authorities of the universities of old England. Instead of this, alas! his sermons, commentaries, and that tedious Journal of his are the boasted inspiration and authority of a great mass of rather ordinary people who declare that the world is their parish, that their mission is to spread Scriptural holiness over all lands (the British domain not excluded), and blindly believe the so-called "Wesleyan theology" the best expression of the thought of Christ and His apostles.

Actually on one occasion, when John Wesley was only thirty-eight years old, he had the high privilege of preaching before Oxford University. A great compliment! A magnificent opportunity! Now if he had had good sense, he would have preached on some elevated theme, something which would have displayed his learning, something which would have demonstrated his acquaintance with the literature or politics of the day; but, alas! standing before those learned men, this educated youth who ought to have known better than to throw away all his chances for preferment at one movement, actually took as his text, "Almost thou persuadest me to be a Christian." He gave the meaning of one Greek word, quoted two lines from a heathen Latin poet, but with these two exceptions made no use of his classical learning. He was extravagant in his statements, and provokingly personal in his applications. He actually tried to make those learned and obedient servants of Holy Church believe that with all their attention to outward duties, deeds of charity, and participation in the holy sacraments, they were no more real Christians than King Agrippa! Think of it! Did you ever hear anything more outrageous? Did a man ever bungle more completely? If he had been careful to study the tastes of his audience, he might have satisfied every one. It would have been a "feather in his cap" to have it published abroad that John Wesley, only thirty-eight years old, had preached an eloquent sermon before Oxford University, and received universal applause from professors and students.

Even after that mistake he might have saved himself the ridicule of the learned clergymen and the influential laity of the church, had he not persisted in using every pulpit to which he was courteously invited for the base purpose of emphasizing his extreme views of personal religion. No wonder the lords and esquires who owned the parishes objected to having a stranger hold up to derision the mode of living practiced by the leading citizens of the realm. No wonder he speedily became unpopular. It was his own fault. He wasn't polite to his hearers. Nobody likes to be made to feel uncomfortable by a preacher's discourse. He ought to have known that. It was another Wesleyan blunder.

I don't believe in throwing stones at any man if there is any danger of hitting him; it is a vulgar way to display one's displeasure; but John Wesley was himself to blame for the mob violence and for all the ill treatment he received. Had he behaved himself in a cautious manner, he might have secured the best "living" in dear old England, and endeared himself to the commonwealth by

his learned contributions to its classical and theological literature. I have no doubt he could easily have become a Bishop and had a seat in the House of Lords. My Lord Bishop John Wesley! Ah, there! That's something worth!

But he was a huge mistake. He claimed to have received revelations of God's truth which he must needs publish on street corners, in open fields, and on tombstones; he had been called of God to revolutionize the morals and the creed of the English people. The worst of it all is, he did influence thousands of the common people to follow him, and a schism in the church was the result. Had Wesley kept his notions to himself, there might never have been such a strange body as the Methodists. He was greatly to be blamed.

And then his ecclesiastical views! What right had he to hold any views not in absolute harmony with the established order? He made a huge blunder. Wesley did more to undermine the high authority of our holy apostolic succession than any man of his age. If he were living today, I would go to him and say, "John Wesley, you ought to be ashamed of yourself! But for you there might never have been any Wesleyan Methodism in old England. But for your conceited assumption of episcopal authority there might never have been any Methodist Episcopal Church in America. But for you the thousands of preachers and millions of members in American Methodism might today be in the Protestant Episcopal Church, or maybe — they — would (I never thought of that before) — maybe they would be the Protestant Episcopal Church of America. Anyhow, you ought to be ashamed of yourself."

But I find that time is too short to speak of all the mistakes of Wesley. I am rejoiced to hear that in these modern times of culture and wealth in the churches, not an inconsiderable number of those who call themselves the spiritual children of Wesley have profited by his mistakes and are satisfied to make the pulpit attractive rather than re-

## HARD TO PLEASE

## Regarding the Morning Cup

Oh, how hard it was to part with coffee! but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

Then the question was, What should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

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If I were matron of an infants' home, every child would be raised on Postum. Many of my friends say, "You are looking so well!" I reply, "I am well; I drink Postum Food Coffee." I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee.

I am writing this letter because I want to tell you how much good the Postum has done us; but if you knew how I shrink from publicity, you would not publish this letter — at least not over my name. — *Milford, O.*

pulsive to esthetic people, and are not in sympathy with the wild, irregular processes by which the simple-hearted Wesley excited the people of his day. They are, I hear, beginning to find out that personal popularity with men of money and power and a steady attention to the trend of public opinion are the surest methods of securing eminence in ecclesiastical circles. If my information is correct, there is a strong likelihood that Wesley's mistakes will be retrieved. A few years will prove the truth or falsity of the rumors which come to me.

Frederick, Md.

## DOES THE TIME LIMIT HINDER OUR SUCCESS?

REV. W. H. BARBER, A. M.

THE alarm is sounded in our ears that Methodism is losing its momentum; it is making but a small increase; there is an unusual exodus to other denominations. Among the various causes assigned for this supposed state of affairs a prominent place is given our time limit. Long pastorates, we are told, are absolutely necessary to enable men to "grow into their largest measure of usefulness."

We do not accept as true this alleged decay and exodus. A great loss or gain, confined to a single year, is usually the result of sudden or transient causes. The general trend of events can be learned only by a study of a series of years. Such study reveals that the average annual increase for the last eight years is somewhat larger than for the last twelve. If Methodism were losing its momentum, the opposite would be the case. If there is now an unusual exodus to other denominations, they must have an unusual increase; but an examination of the figures for the thirteen largest shows the average annual increase for the past eight years to be less than for the past twelve, with the exception of the African Methodist Episcopal, the African Methodist Episcopal Zion, the Disciples, and ourselves; and, further, in every case except the Protestant Episcopal, the gain last year was less than

the average for the past eight years. Their increase is less than usual rather than greater.

Now, shall we glance at the supposed cause mentioned? Would longer pastorates increase our success and result in larger accessions? Before we can answer affirmatively, three things must be explained to us:—

Our church has had short pastoral terms from the beginning. For much of this time the limit was two years. The other denominations, which we found here, almost universally had long pastorates. If long pastorates are so essential to success, how happens it that we have distanced these other bodies and become the largest Protestant church in the land?

Again, these other denominations have now, except in rare instances, themselves discarded long pastorates. If the longer are so much more successful, why have they let go of the better method which they had, to accept the inferior?

Still further, if the long term is so helpful, the lengthening of our possible term two-thirds of its former self should have resulted in a great increase in accessions; but, instead, we have the cry that Methodism is decadent. If the long term is so necessary to success, the accessions during the fourth and fifth years ought to be greater than during the others. The Maine Conference is but a small portion of Methodism, yet human nature is much the same here as elsewhere. This is a hard field to work, and we are naturally interested to know all that will lead to greater success. What is our experience? We have had 32 four-year pastorates and 23 five-year ones. By combining the gains and losses of membership, including probationers, we see the effect of each year. This is given below, † denoting increase and — decrease.

	1	2	3	4	5
4-yr. terms,	— 154	— 21	† 289	— 118	
5 " "	† 279	† 215	† 184	— 65	— 148
Total,	† 95	† 194	† 473	— 183	— 148

Only 22 of the 55 show a gain in the fourth year, and only 6 of the 23 in the fifth year. In the aggregate, the greatest losses, rather

than the greatest gains, are in the closing years.

North Auburn, Me.

## B. Fay Mills

Rev. B. Fay Mills has spent the last two winters as an independent Unitarian preacher in Boston. The first year he preached in Music Hall and last winter in Hollis Street Theatre on Sunday evenings. He now announces his purpose to take a long period for rest and study. An organization was formed to support him which is said to be large and flourishing. A number of efforts have been made during the last quarter of a century to establish independent meetings in Boston led by preachers who have withdrawn from their denominational relations. None of them, so far as we remember, has continued longer than three years.—*Congregationalist*.

## Opening Day at East Greenwich

NOT for years has there been such enthusiasm for East Greenwich Academy as marked the opening day, Tuesday, Sept. 12. The advance registration was unusually large, nearly every room being taken before the first session of school. The campus and buildings were in excellent order—Mr. Starr, the steward, and Mrs. Jones, the matron, having been hard at work for two months in preparation. At the first gathering of students and friends, Tuesday afternoon at 2 o'clock, Rev. S. M. Dick, Ph. D., of Providence, delivered an inspiring address on "The Century's Call to Duty." The total registration at the end of the third day numbered 117, of whom a few more than half are boarders. Evidently the Academy has taken a new lease of life, which is very encouraging to the new principal, Rev. Ambrie Field. Friends are rallying to its support, and the prospect is that with the opening of its second century in 1902 it will be in a position to do grander work than ever before.

October 3 is the date for the New York excursion, via Albany and Hudson River, returning Fall River Line.



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— Mr. Moody, in his Christian convention at Northfield, said: "We want more Christians like the Irishman who, when asked if he didn't tremble during a certain storm when he was standing out upon a rocky eminence, said, 'Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe.'" — *Biblical Illustrator*.

— Near my summer home in the White Mountains is one maple tree that shows a perfection of autumn foliage beyond the others. It flames almost like a burning bush. As a whole it is wonderful in its radiant glory, but I have never yet found one single perfect leaf upon its boughs. — *Peloubet*.

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THE CONFERENCES  
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## Portland District

Rev. D. B. Randall, D. D. — The funeral services of Rev. Dr. D. B. Randall were held at Congress St. Church on Monday afternoon, Sept. 11. Rev. W. S. Bovard, the pastor, had general charge, and made the opening prayer. The Scriptures were read by Revs. W. S. Jones and H. Chase. The principal address was made by Rev. G. D. Lindsay. He was followed by Rev. Drs. A. S. Ladd and E. O. Thayer, Rev. Mr. Wright of the Congregational Church, and Hon. Joseph A. Locke. Rev. Israel Luce made the closing prayer. The music was furnished by a quartet — Revs. B. C. Wentworth, J. R. Clifford, Wm. Cashmore, and E. C. Strout. Twenty-five members of the Conference were present. The pall-bearers were Revs. C. C. Phelan, Hezekiah Chase, W. S. Jones and C. A. Southard.

Portland, Pine St. — Rev. E. S. J. McAllister has preached nearly every Sunday this summer. The congregations have been larger than for several years. Quite extensive repairs are absolutely necessary for the preservation of the edifice, and they will be begun at once. All friends of Methodism in Maine ought, as far as able, to assist this church in its fight for life. The pastor is working hard and finds much to encourage him.

Biddeford. — On Sabbath morning, Sept. 10, 19 were received into full membership. Three of the pastor's daughters were in the number. Rev. C. W. Bradlee, the pastor, recently gave his Epworth League an interesting lecture on "St. Anne de Beaupre."

South Portland, Elm St. — A donation party was given to Rev. Frank W. Smith on Wednesday evening, Sept. 13, by friends in Portland and vicinity. Quite a large delegation came from Pine and Congress St. churches. Gifts and kind words were received from several of his former charges. E. O. T.

## EAST MAINE CONFERENCE

## Bangor District

Rededication at Fort Fairfield. — Thursday, Sept. 7, will long be remembered as a "red letter" day by our people in this pleasant village. By dint of great effort and courage born of faith in God, the church edifice has been thoroughly repaired at a cost of nearly \$600, a part of which had been secured; and the remainder was readily secured by the presiding elder on dedication day, for the people had a mind to give. The ministers present were: W. A. McGraw, E. V. Allen, I. G. Cheney, M. T. Anderson, J. G. Palmer, R. A. Colpitts, E. H. Boynton, of our own Conference, and Rev. Mr. Estes of the New Brunswick Conference. Rev. E. V. Allen, a former pastor, and highly esteemed by the people, preached in the afternoon a very thoughtful and soul-stirring sermon to a large and appreciative audience. At the evening hour Rev. W. A. McGraw was greeted by a

crowded house and preached to the great delight of all. A profusion of flowers was provided by the many friends interested, and altogether the occasion was highly enjoyed and very profitable. The principal improvements consist of frescoing and painting, a new carpet elegant oak pews, a new pulpit set, electric lights, and a new stairway, to be followed by a new sidewalk and improved lawn.

Very much praise is due to Rev. R. A. Colpitts, the pastor, who has labored with heart and brain and hand, and enjoyed the hearty co-operation of many, for he possesses the confidence and esteem of the people, and preaches to a packed house in what is now a very pleasant auditorium. It is an excellent beginning of a great work in this place. E. H. B.

## Rockland District

Camden. — Sept. 6 was indeed a "red-letter day" with this church. The last of the debt — \$1,200 — has been covered with reliable subscriptions, and a greater part of them are already paid. A grand achievement for six weeks' hard work! The pastor secured about \$1,000 during that time. The public service was a delightful one, there being only about \$200 to raise. This was done amid great applause and rejoicing. A fine concert was given by Miss Fannie Berry, James Small, and the Choral Association of Rockland. The liquidation of this debt is due to the indefatigable labors of Rev. T. S. Ross and the unfailing faithfulness of a loyal church. When the present pastorate began, the debt was \$3,200. Such an achievement must be an encouragement to every debt-burdened church. "We thank God and take courage."

Washington. — The balance of debt on this church — \$100 — has been paid. New work is opening to the pastor, and indications are that in a few years we shall have a self-supporting charge where five years ago we had no services.

Clinton. — Another debt — the amount due on the new parsonage, \$200 — has been liquidated. A small piece of land in the rear of the old parsonage was sold for the purpose. This town is to have a fine public library, the gift of W. W. Brown, of Portland.

North Waldoboro. — This church proposes to pay the last dollar of its indebtedness before Conference. About \$200 is now due. May this good work go on until every church on the district is free from debt!

Rockland. — The balance of a "floating" debt, i. e., a debt that is always on top, is being paid. This debt is quite old, but it must yield to the vigor of youth and die. Sept. 10, 5 were baptized and 19 received to full membership. One hundred and twenty-seven partook of the sacrament. W. W. O.

## NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Dr. Crane presided, and Dr. Bates led the devotions. Rev. W. T. Worth presented resolutions complying with Bishop Mallalieu's suggestion that Wednesday, Oct. 4, be observed in the churches of our New England Methodism as "A Day with the Holy Spirit," and that Monday, Oct. 2, the Preachers' Meeting give the hour to prayer for the outpouring of the Holy Spirit on the ministry for more effective work.

Dr. Pickles read the memorial of Dr. Stephen Cushing. He referred to his long and arduous and faithful service. He revered the Scriptures and adorned its doctrines by a spotless career. He spent his last years in honorable retirement, and often issued religious tracts which he circulated gratuitously among the churches.

Dr. Daniel Steele gave the paper on Dr. William Butler. He had a genuine Wesleyan Christian experience. He preached a living Gospel. He had a sunny and unfailing hopefulness. He was full of wise foresight in missionary enterprise. He was indescribably diligent, preserving all the while an unquenchable spirituality. He laid strongly the foundations of our missions in India and Mexico, and has not had a peer in this kind of toil in the present century. The fruits of his toil are marvelous and multiplied.

Dr. J. H. Mansfield addressed the meeting on the life and labors of Dr. G. F. Eaton. He entered the ministry in the New Hampshire Conference, where he continued six years. Transferred to the New England in 1866, he has labored with supreme faithfulness and eminent success. He was conspicuously useful in the presiding elder's office. He took the interests of the

churches on his heart, and never spared himself any toll which might aid the work. He was evangelical, conservative, devout, and he has ascended to his crown.

Rev. Drs. W. E. Clark, L. B. Bates, F. K. Stratton, G. S. Chadbourne, and Revs. J. L. Estey, G. H. Clarke, H. C. Dunham, and G. M. Smiley paid appreciative tributes to the memory of these brethren.

Worcester. — Apparently all our ministers are home again from their outings, and the monthly meetings have been resumed. The first came the 11th, with Dr. Daniel Dorchester as the principal speaker.

Sveedish. — At Thomas St. the new church is growing towards completion, and very soon the basement will be ready for use. The main edifice will be opened by Thanksgiving.

Quinsigamond. — The foretold celebration of Rev. Victor Witting's golden wedding was had in fine shape, a local paper devoting fully two columns to its description. The next night a son of the venerable pastor was married in his father's house. Why didn't he provide for a double celebration? It would have saved time.

Webster Square. — Since my last letter a lawn party of great interest was given at the home of L. E. H. Tinkham, 6 Crystal St., near University Park. The chief event of last week, in a Methodist way, was the reopening of the church edifice, after passing under the hands of the painter and frescoer. The result is magnificent. No meeting-house in the city has a finer location, and now, upstairs and down, it is as neat and trim as accomplished workmen can make it. Thursday night a good sized audience filled the auditorium and heard remarks from Chairman James Hunt, who is a Representative in the Legislature, A. B. F. Kinney, of Trinity, A. S. Roe, of Grace, and Presiding Elder Mansfield. An undenominational appearance was given through the participation in the exercises of the Free Baptist pastor, Rev. Mr. Thompson, and two Congregationalists. Pastor Kingsley contemplates giving a nautical flavor to some of his immediate sermons, he having passed his vacation on the Cape.

Coral St. — At the second quarterly conference Presiding Elder Mansfield found affairs in a prosperous condition. Pastor Sanderson gave an address at the supper served by the Ladies' Aid Society Thursday night.

Greenville. — The tent meetings conducted by Rev. Alonzo Sanderson were successful beyond even his experience. Naturally he is on the mountain-top of happiness.

Grace Church. — For two Sundays "Father" Pentecost conducted very profitable services. His remarks, three weeks ago, on vacations were particularly appropriate. As contrasted with his own youthful days, it does seem as though the preacher of today had an easy time; but times change and we change with them. It might be doubted if the people would be here to listen to the preaching, even if the clergyman were present to do his part. To keep up with the ever-changing conditions of the hour is the problem of this end of the century. Dr. Brady is back from his vacation, and occupied the pulpit, in the renovated audience-room, for the first time, Sunday, Sept. 17.

Trinity. — The ninth anniversary of the Epworth League has been observed in a successful manner, with debate, music, response to toasts, and a well-attended banquet. With J. K. Greene, Esq., as toastmaster, it would have to succeed. Of the W. F. M. Society the following officers have been elected: President, Mrs. Lucie F. Harrison; secretary, Miss I. A. E. Kinney. The annual meeting was at the home of Mrs. F. A. Amidon, where supper was served, followed by exercises interesting and unique. QUIS.

## Cambridge District

Saxonville. — Epworth League Chapter 575 of the church at Saxonville unanimously have passed a vote of thanks to the editor of ZION'S HERALD for the strong position he has taken, and persists in holding, in the "Schell affair."

Broadway Church, Somerville. — This church is in a most promising condition spiritually. The pastor, Rev. N. B. Fisk, realizing the importance of immediate work, declined taking any vacation, and has preached every Sunday and attended nearly all the class-meetings and prayer-meetings, besides holding open-air meetings Sunday afternoons at 4 o'clock during the sum-

mer. The result has been that the attendance at church and Sunday-school has been unusually large, and the interest has steadily increased. Several were forward for prayers during August. On the first Sunday of September, 6 were received into the church in full and 1 on probation. The Epworth League and members have heartily co-operated with the pastor, and are greatly encouraged at the outlook. They are planning for extra revival services to be held in the early fall. It is expected that the contract for the new parsonage will be given in a few days, as the bids are nearly all in.

#### Lynn District

*Trinity, Lynn.*—The pentecostal meetings which have been held here have been seasons of great refreshing and uplifting spiritual power to the church, and of deep interest on the part of the unconverted. There have been several conversions, and backsliders have come back to Jesus. The pastor, Rev. M. G. Prescott, has been ably assisted in the work by Rev. L. B. Bates, D. D., Conference Evangelist. Dr. Bates is a master workman in revival services, and fortunate is the pastor who secures his help. The pastor will continue the revival meetings during this week.

*League Convention.*—The following was adopted at the convention of the Lynn District Epworth League, in Topsfield, Sept. 4:—

To the Board of Control of the Epworth League of the Methodist Episcopal Church—Dear Brethren: Whereas, certain articles, editorial and otherwise, recently published in ZION'S HERALD, have cast an undoubted shadow upon the official character of Rev. Edwin A. Schell, General Secretary of the Epworth League, which reports, if true, would certainly make his continued official relation unacceptable, undesirable, and injurious to the reputation and usefulness of the League, therefore, we, the representatives of the Lynn District Epworth League, New England Conference, most respectfully request that you will either produce evidence to the church that the accusations recently published in ZION'S HERALD are false, and Dr. Schell therefore innocent, or, if this cannot be done, that you will take steps to relieve the League and the church from the odium resting upon it by removing Dr. Schell from office.

(Signed) S. T. LEBARON, Acting Pres.  
S. GERTRUDE MAYO, Cor. Sec.

#### Springfield District

*Zion's Herald*—Sixteen months for one year's subscription.—If we would advance the interests of Springfield District and of general Methodism, an excellent way to do so is to push the circulation of ZION'S HERALD. The offer just made, to give the last four months' issues of 1899 free to those who will now subscribe for next year, ought to induce our people in large numbers to take the paper. It ought to be the occasion for preachers to make a determined effort to enlarge their lists of subscribers. A persistent and systematic canvass will double the number of subscribers on this district. Shall we not, first praying carefully over the matter, and then carefully thinking upon it until we are full of enthusiasm, make a house-to-house visitation in the interests of the paper? We may not be able to see all who ought to be seen before some weeks have elapsed; but for weeks to come the offer of the remainder of 1899 free will serve as a leverage—greater, of course, the sooner it is applied.

In addition, faithful and tactful statements should be made from the pulpit, perhaps supplemented by familiar talks in the prayer-meeting, as to the value of the paper to personal religious life and to the home. In short, if we will increase the lists, we can. The writer has more than once increased his list by three or four hundred per cent., and knows that if the preacher is interested, some of the people will be so.

*Springfield Preachers' Meeting.*—The Meeting, reconvening on Monday, Sept. 11, after a vacation of over two months, had an attendance of about twenty, who listened with interest to a carefully-prepared paper by Rev. W. T. Hale, on the topic, "Bismarck: A Character Sketch." Suitable resolutions were adopted concerning the death of Dr. Geo. F. Eaton. Action was also taken on the case of the General Secretary of the Epworth League, as reported last week by the secretary of the Meeting.

*Holyoke, Appleton Church.*—On Labor Day a district convention of the Epworth League was

held, with good attendance. Reports of the Indianapolis Convention were given, department conferences were held, and in the evening Rev. F. N. Upham gave a very interesting address. Presiding Elder Knowles led a good testimony meeting. The convention adopted resolutions calling on the Board of Control to reverse their action whereby they allowed Secretary Schell to continue in office. The convention was a good and helpful one. The next will be the annual convention for the election of officers, held in November.

*Springfield, St. Luke's.*—Rev. Dr. Rice has largely recovered from the effects of a recent fall, which caused a dislocation of the shoulder.

*Grace.*—The Sunday-school is increasing in attendance. There was but very slight shrinkage during the vacation season. The finances appear to be in excellent condition. Rev. C. E. Spaulding is in favor with his people.

*Westfield.*—Rev. F. N. Upham secures eleven new subscribers to ZION'S HERALD under the September offer of sixteen months for one year's subscription, with more to follow.

*Chicopee.*—Tokens that the Spirit of the Lord is with the church are not wanting. His presence is manifested in the work of reclamation and conversion.

*Enfield.*—Improvements on the church property are in progress—beautifying the vestry, putting in new windows, and painting the exterior of the church. On occasion of the last quar-

terly conference, at the earnest request of the League, Presiding Elder Knowles delivered an address to them, which was listened to with interest. Rev. W. T. Miller is the much-loved and most useful pastor. He is a local preacher who has served continuously for many years, and ought to have been a member of Conference long ago, and would have been so only for his retiring disposition.

*Barnardston and Gill.*—Rev. L. I. Holway seems to be doing earnest work and winning his way to the hearts of the people.

*Southampton.*—There is some improvement in attendance on the Sunday-school. The social meetings show an increase in attendance and interest. The pastor, Rev. T. C. Radoslavoff, and wife, were recently called to the home of the latter's parents, on occasion of the death of her mother.

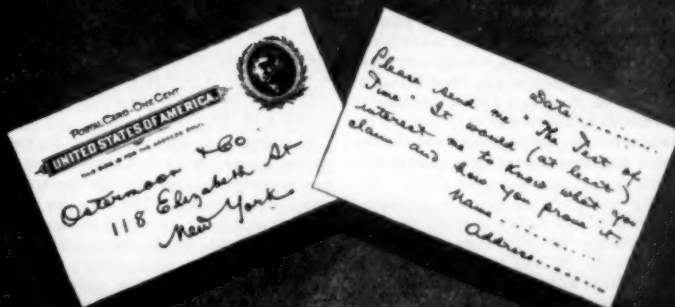
*Greenfield.*—On occasion of the presiding elder's last visit there was a severe thunder shower, the lightning flashing and the thunder rolling almost incessantly while he preached; yet there was an audience of about one hundred on that Sabbath evening.

*Spencer.*—Rev. R. E. Smith has returned from a visit to the West. Having secured a needed rest, he is pushing the work on his charge.

*Holyoke Highlands.*—This church will soon make an effort to reduce its debt.

*Florence.*—Our church here knows that the old adage, "Lightning never strikes twice in the same place," is not true, for within a few weeks

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the house of worship has been struck twice, and in practically the same place. Insurance was paid the first time, we understand, and doubtless it will be again. How would it do to take down that tower?

**North Dana and North Prescott.**—The people evidently appreciate the sermons and the other services of their pastor, Rev. E. C. Bridgham. At North Dana they are taking steps to effect some betterments on the property.

**Mittineague.**—A very fine congregation greeted the presiding elder on a recent Sunday night. Plans are perfected for a reduction of the debt. Rev. H. G. Buckingham's pastorate is a very pleasant one for himself and for the people.

H.

## N. E. SOUTHERN CONFERENCE

### Providence District

**Woonsocket.**—The celebration of the 65th anniversary of the founding of Methodism in this place will be begun Sunday, Oct. 1, and continue over the following Sunday. Dr. Bass, presiding elder, will preach the first sermon, Sunday, Oct. 1, and Bishop Mallalieu will preach the concluding one on Oct. 8. In the evening of the 2d a reunion of former pastors will be held, with a banquet and addresses. During the other evenings of the week of celebration different ministers have been invited to preach. Rev. L. B. Coddington is the pastor.

**Arnold's Mills.**—Everything is progressing very satisfactorily here. A sense of spiritual refreshing pervades the social services, and the financial and benevolent interests of the church are in a most encouraging condition. The pastor, Rev. J. G. Gammons, has adopted the system of Rev. C. H. Ewer, of Providence, R. I., for taking the benevolent collections, and finds that the offerings are in advance of last year. Rev. Mrs. Booker, temperance evangelist from Iowa, has been holding a four days' meeting, which was well attended, and at the rally the house was filled to overflowing. The Christian Endeavor Society connected with this church has had charge of three Sunday night services per month, the pastor taking the balance. He bears testimony to the efficient manner in which they have done this highly important work. The Union of Christian Endeavor Societies held a meeting in this church recently, which was very largely attended and successful. On Sunday, Sept. 10, the one hundredth anniversary of this church was observed with appropriate ceremonies. Dr. Bass, presiding elder of this district, preached the morning sermon, and in the evening the pastor, Rev. J. G. Gammons, delivered the historical address, which it was voted should be printed. A very large audience was present. The local W. C. T. U. and the pastor of this church were instrumental in preventing the opening of a road house with a license. Everything was ready with which to begin business except the license, when the opposition was started. A careful watch will be kept to prevent violation of law.

**East Greenwich Academy.**—This institution under the new management opened Tuesday, Sept. 12, with bright prospects for a successful year. The advance registration has indicated a larger enrollment than last year. The opening exercises included remarks by Rev. Ambrose Field, the new principal, and an address to the students by Rev. S. M. Dick, Ph. D.

**Providence Preachers' Meeting.**—The attendance of ministers at this first meeting after vacation was not large. The sermon preached by Rev. R. C. Grose, pastor of Olneyville Church, Providence, gave the outlines of a fine sermon recently preached to his people. In view of the fact that recent essays and papers read before the meeting had often exceeded an hour, Rev. Dr. Rich, of St. Paul's Church, contended that such papers should be limited to half an hour except in special cases where forty minutes might be allowed. No formal action was taken, but the remarks of Dr. Rich were evidently well received. The secretary was instructed to search for previous action on this point. The program committee, through the chairman, Rev. J. O. Randall, gave promise of some very interesting topics in the near future. Sept. 18, Rev. J. N. Geisler, of Hope, R. I., will open a discussion on "Camp-meetings," and in October Rev. J. H. MacDonald, of Fall River, discusses the "Single Tax."

**Providence Deaconess Board.**—At the meeting on Sept. 10, held in Mathewson St. Church, it

was voted to assign Mrs. N. C. Radford, the new deaconess from Chicago, to work in the North End in connection with Asbury Church. Under direction of the pastor she has already begun a thorough canvass of that locality. President Fifield announced that the board was in better condition at this meeting than is usual at this time of year. It was voted to approve the appointment of a Swedish deaconess from the Boston Home to work in a Swedish parish in this city. Of course this board assumes no financial obligation. The report of the superintendent, Miss Todd, showed much efficient work done.

**Providence, Cranston St.**—The pastor, Rev. C. H. Ewer, and Mrs. Ewer have returned from a trip to Philadelphia and Washington. Mr. Ewer has taken some spare time this summer and perfected his system of shorthand writing until now in fifteen lessons, by correspondence, he can give the student the whole subject. He avoids the prolixity of the books, and the student is introduced to work in the very first lesson. The great advantage of his system over others is in the legibility of the writing to the writer, who can read it as readily as long hand.

**East Providence.**—Greatly benefited by his summer vacation, the pastor, Rev. C. S. Davis, has entered upon the work incident to the new church enterprise with much enthusiasm. The building is going steadily forward, and it is thought it will be, when completed, a very attractive house of worship. It will be commodious, and yet all the room will be secured by economy in plan and material, so that more than could be expected from the money expended will be realized.

**Providence, Olneyville Church.**—The pastor, Rev. R. C. Grose, gave an address before the young people of his church on his summer travels in Canada. He has given several such discourses on travels in the West with much acceptance to the young people.

**Providence, Washington Park.**—Reports from this field indicate a strong spiritual life manifest and everything in an encouraging condition. Rev. F. L. Streeter is pastor.

**Franklin Church, Brockton.**—On Sunday, Sept. 3, the pastor of this church, Rev. J. N. Patterson, received 6 persons from probation into full membership in the church.

**Providence, St. Paul's.**—The Epworth League at the annual excursion netted \$126, which they are planning to appropriate towards a new organ for the church. The services have been well sustained during vacation season. This church united with the South Baptist Church during the month of August, each pastor taking two Sundays in preaching to the united congregations. The last two were in this church. The Epworth League numbers 109, and is a strong force in religious work. The fall outlook is excellent. Rev. J. A. L. Rich, D. D., is pastor.

KARL.

### Norwich District

**West Thompson.**—Wednesday, Sept. 6, was a high-day and a holy-day in the history of this historic church. The royal invitation sent out by this mother of Methodism, in these parts, to her children to gather for a grand spiritual re-

union, was responded to with great heartiness; and the churches at Putnam, Danielson, Attawaugan, North Grosvenor Dale, East Thompson, East Woodstock, Eastford and Webster were represented by their pastors and many of the members. The weather was all that could be desired—an ideal September day—and the attendance correspondingly large, busses and carriages bringing in the visitors from all directions.

The exercises of the day were in charge of Rev. G. H. Bates, presiding elder of Norwich District, and opened with an old-fashioned Methodist love-feast. Thrilling testimonies and reminiscences, interspersed with holy song and fervent ejaculations of praise, filled up an hour long to be remembered. The pastor, Rev. E. J. Sampson, gave a most interesting historical address. The church is an outgrowth of the old Pomfret circuit, and was organized in 1792 by Rev. John Allen. On Sept. 19, 1796, the New England Conference held its session in an unfinished chamber of a house still standing near the present church building, Bishop Francis Asbury presiding, and thirty preachers in attendance. A prayer-meeting held in this old Conference room in connection with the reunion services was one of the most impressive features of the day. Brief addresses from old pastors, pastors of the colonized churches, and from Rev. Dr. Dorchester of Boston, completed the program of the forenoon.

At the noon hour more than six hundred persons sat down to a sumptuous shore dinner with an elaborate menu, furnished gratuitously by the generosity of Mr. J. W. Doane, of Chicago, a summer resident of Thompson, whose father was an honored member and class-leader of this church for many years. Mr. J. W. Jaques, the efficient caterer, excelled himself in doing justice to the great opportunity afforded him in the preparation of this feast of good things.

A pleasant and notable feature of the afternoon was the presence and warm fraternal address of Bishop Gallor, Protestant Episcopal Bishop of Tennessee, the guest of Mr. Doane. Rev. L. B. Bates, D. D., of Boston, who was stationed preacher of the West Thompson Church over forty years ago, was the preacher of the afternoon. His text was Jeremiah 6: 16: "Stand ye in the ways, and see, and ask for the old paths;" and the sermon, eloquent, spiritual, practical, was in the best vein of this distinguished and God-honored preacher.

The evening service was held in the Methodist Episcopal Church at Putnam, Rev. Jacob Betts, pastor, and Dr. Bates preached again to the delight and profit of the hearers.

Mr. Doane's generosity was not exhausted by the magnificent dinner, but extended also to the music and floral decorations. During the noon hour the Vernon Siles Band, under direction of Albert Herrick, discoursed delightful music; and each of the nine societies was presented with a beautiful floral tribute bearing its name. The menu cards had a fine cut of the present church edifice, which was built in 1841.

The reunion was well arranged for, and the plans were carried out most successfully. The occasion can hardly fail to be a blessing to the mother church and to her children.

SCRIPTUM.

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## New Bedford District

**Nantucket.**—The centennial of Nantucket Methodism was fittingly celebrated, July 23-26. The church was appropriately decorated with flowers and anniversary emblems. Presiding Elder Everett preached on the morning of the 23d. The Children's Day exercises, which were deferred until the centennial, were held at 6 o'clock. In the evening Rev. Mr. Alger, pastor of the Baptist Church, preached the sermon, and the pastor, Rev. C. A. Lockwood, delivered the historical address. Monday evening, Rev. S. F. Upham, D. D., gave an inspiring sermon on "The Debt we Owe our Fathers." Dr. Arthur E. Jenks read an original poem. Tuesday afternoon, Rev. M. J. Talbot, D. D., conducted a love-feast. Dr. Talbot was pastor of this church in 1852-'53, and the only one of the former pastors present. A reception was given to the church, congregation and invited guests in the evening. It was a very interesting and enjoyable occasion. Abundant refreshments were served. The celebration closed on Wednesday evening with an illustrated lecture by Rev. H. B. Cady, of Brockton; subject, "Wesley and his Times."

Although this grand old church finds itself in a far different position, as to membership and financial ability, than it was fifty years ago when the whaling industry was at its height, and the church stood one of the first in the Conference, yet there are still left a loyal band of Christian workers who uphold the pastor's hands and seek with him to advance the work of God. The celebration was not only a success, but an uplift to the church, and greatly strengthens them for the work of the future.

**Fall River, Summerfield Church.**—The congregations, both Sundays and week-day evenings, have been remarkably large considering the season of the year. The young people are staunch supporters of the mid-week prayer-meeting. Benevolences are being taken by the Ewer system, with good success. One hundred and fifty copies of "Living Hymns" have been purchased for use in the Sunday evening praise service and Sunday-school. All departments of the work are in an encouraging condition. The pastor and family greatly enjoy the work in this field. Rev. O. E. Johnson is pastor.

**South Middleboro.**—An all-day meeting was held in connection with quarterly conference, Aug. 22. The weather necessitated holding the meetings in the church instead of the grove as was intended, but the interest and attendance did not suffer. The presiding elder preached. Rev. B. F. Raynor is pastor.

**Cataumet.**—The new belfry and steeple, to replace the one destroyed by the great storm, has been completed. It is surmounted by a neat vane and adds much to the appearance of the building. Rev. W. D. Woodward is the enterprising pastor.

**Sandwich.**—Rev. John E. Blake and wife are enjoying a much-needed vacation of a month. At the last communion I was received by letter

and 3 from probation. During the pastorate of Mr. Blake the church has made a net gain of about 20 per cent. in membership. Rev. C. N. Hinckley, of Osterville, a former pastor, occupied the pulpit on a recent Sabbath. L. S.

## VERMONT CONFERENCE

## Montpelier District

**Athens.**—Five were received in full membership at the September communion, two others having been similarly received the previous month.

**Williamsville.**—Seven clear conversions have gladdened the heart of Pastor Estabrook since Conference, and a deep spirit of conviction prevails with yet others. The parsonage and barn have recently received another coat of paint.

**Barnard.**—It is reported that Rev. M. H. Smith, our pastor here, is suffering from congestion of the base of the brain, brought on by his carriage accident last spring. May speedy recovery ensue!

**Chelsea.**—Evangelist Ralph Gillam was expected to hold union evangelistic services here the last half of August. The uniform good success of this worker leads to hopeful anticipations of the results. May Pastor Allen's largest expectations be more than realized!

**Bethel Lympus.**—Rev. W. F. Hill, the pastor, is to be assisted in evangelistic meetings soon by Evangelist A. M. Walker, of Whitefield, N. H., a successful "chalk-talker."

**Hartland.**—Rev. Eldred L. M. Barnes, for several years the faithful pastor of this people, has entered the theological department of Boston University. Rev. Arthur C. Dennett, a graduate of Drew, and an able and enthusiastic young man, takes his place.

**Montpelier.**—The Epworth League of this place has extended an invitation to the State Epworth League Cabinet to hold the State Convention of 1900 at this place. It is thought that the neighboring League of Barre will assist in the entertainment. RETLAW.

## St. Johnsbury District

**Newbury.**—As has been announced, the Methodist church is to have memorial windows, obtained from members of old Newbury families prominent in the earlier and more flourishing days of Methodism. This most desirable state of affairs has been brought about through the solicitations of Mr. A. A. Olmstead. Now it is proposed to have one "Old Newbury Seminary" memorial window, in honor of, and to perpetuate the memory of, that grand old institution which flourished in Newbury from 1844-1868; the window to contain the names, in their proper order, of all the principals of the old school. What a roll of honor! Let every student send in his contribution to this window. Here is the list:—

Rev. Charles Adams, 1834-8.  
Rev. Osmon C. Baker, 1838-44.  
Rev. Clark T. Hinman, 1844-6.  
Rev. Harvey C. Wood, 1846.  
Rev. Francis S. Hoyt, 1847.  
Rev. Joseph E. King, 1848-53.  
Henry S. Noyes, 1853-55.  
Rev. Charles W. Cushing, 1855-8.  
Rev. Fenner E. King, 1858-62.  
Rev. George Crosby Smith, 1862-6.  
Rev. Silas E. Quimby, 1866-7.  
Rev. Simeon F. Chester, 1867-8.

Do you remember some of these men? Strong, able, Christian scholars. Will you help to perpetuate them and the good old institution of which they were the successful pilots? Send your contributions, however small, to A. A. Olmstead, South Newbury; Rev. W. C. Johnson, pastor, Thomas C. Keyes, Horace W. Bailey, Newbury; Rev. J. O. Sherburne, presiding elder, St. Johnsbury.

## NEW HAMPSHIRE CONFERENCE

## Manchester District

**Fitzwilliam Depot** society is at work putting up a vestry and bell-tower for the chapel. Pastor Roberts is a hard worker, and is sure to give a good account of any work committed to his hands. He not only points, but leads, the way.

**Grasmere and Goffstown** are reported as prosperous in every way. There are five accessions thus far this year.

**Trinity, Manchester**, found at the second quarterly conference, last Friday evening, all depart-

ments doing excellent work, finances healthy, and all hands hopeful, with good and growing spiritual interest. Three souls have been born of the Spirit during the quarter. Sept. 6, Pastor C. N. Tilton and his wife observed their fifth anniversary by a reception to the church and congregation, and were surprised with useful and beautiful presents.

**Wilmot Camp-meeting.**—Owing to the illness of Presiding Elder Norris, Rev. James Cairns, of Claremont, was in charge, assisted by Rev. D. E. Burns, of Grantham. The music was in charge of Rev. C. C. Garland, of Nashua, Mrs. Gove, of Wilmot, serving as organist. The instrument used was an Estey acclimated organ. The following preachers were heard, to the great pleasure and profit of the people: Revs. W. H. Hutchin, Edward Francis (of the Christian Church), Daniel Onetott, H. C. Sawyer, James Cairns, C. T. Matthews, J. E. Montgomery, G. B. Goodrich, Mark Roberts, Chas. C. Garland, and Evangelist Call, a student from Northfield, Mass. Friday noon Miss Clara Cushman addressed the one o'clock meeting in

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gets the teeth clean. Other brushes get them pretty near clean. "Pretty near" causes decay. Teeth always decay from without.

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Founded 1823

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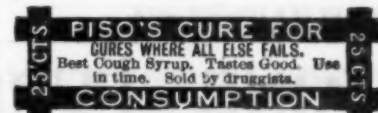
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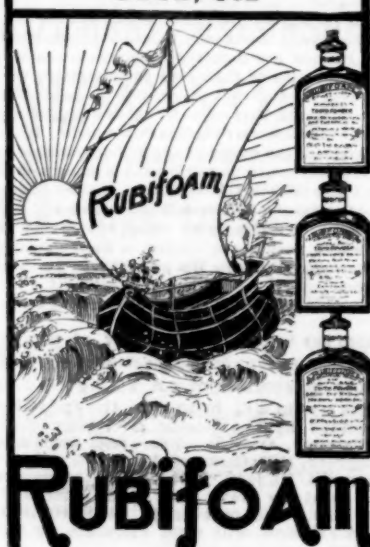
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for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.



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FOR GOOD TEETH,  
AND TO MAKE BAD TEETH  
GOOD, USE



the interests of the Women's Foreign Missionary work in China. The weather was admirable for the meetings, there being no rain until Friday afternoon. Funds were raised for making needed repairs on the grounds.

A sad incident occurred at the close of the meetings in the sickness and death of Mrs. Baker, of Enfield. She was taken violently ill with cholera morbus Friday night. Dr. Lamson was summoned, but too late. Her voice was paralyzed so that she could not speak aloud Saturday forenoon, and she remained in a semi-conscious condition during the day, death taking place Sunday night. This is the first death in the history of the camp-meeting that ever occurred on the grounds. Mrs. Baker has been every year since the meetings were started. She will be missed by a great many friends.

Hinsdale proposes a grand reopening, with a week's services, Oct. 1-8 inclusive. The church building is practically renewed by its extensive remodeling—new walls and ceiling, pulpit, paint, paper, furniture, bells (a peal), acetylene gas plant, and a new steam-heater for the audience room. The congregations are good. Three persons have lately sought salvation. If the reopening celebration accomplishes what the pastor expects, he will probably, with the approval of the church and of the neighboring churches also, invite the New Hampshire Annual Conference to hold its session in April, 1901, with this society.

*Personal.*—The death of our beloved brother, Rev. James Thurston, seems to many of us like the departure of the St. John of New Hampshire Conference. He was always cheerful, kindly and loving, true to God and to the church. This departure from St. John's Church, Dover, leaves a great gap, which in a human sense can never be filled. Some have supposed St. John's Church meant James Thurston's Church.

G. W. N.

#### Concord District

*Bow and Bow Mills.*—These churches feel it somewhat keenly to lose their pastor in the midst of the year, but it seemed the best thing to do to allow Rev. M. Tisdale to go to Winchester and Westport. It is our loss, while it fixes the work that was broken up in the spring. We shall hope that these places will be well cared for, however.

*Personals.*—Rev. C. H. Smith, to whom reference was made in our last items, reports that he has spoken in the following churches: West Thornton, Plymouth, Ashland, Lisbon, North Lisbon school-house, Littleton, East Haverhill, Bristol, and Franklin Falls. In each place he was kindly received, and his addresses much enjoyed. The Epworth Leagues should now plan to carry missionary intelligence and enthusiasm to all parts of the district.

Rev. C. J. Brown and wife have been spending a short vacation at Westfield, Vt.

*Preachers' Meetings.*—We hope the Preachers' Meetings at Littleton, Oct. 23-24, and Ashland, Oct. 30-31, will be largely attended by the brethren. Plans may there be made to further the work of the Lord over the district.

*The Ten Circuits.*—Let every first-named man on each circuit call the pastors as soon as possible and plan for a vigorous revival campaign. It might be well to include some of the leading laymen in helping prepare for the work.

*The Third Quarter.*—If nothing hinders us, we expect the third quarter's work will begin Sunday, October 1, at Gilmanton, to be followed at Penacook, the 2d. The mid-year convention of the Epworth League meets at Tilton, Oct. 4 and 5. Let every League on Concord District plan to be represented. This ought to be a grand gathering and help to kindle revival fire.

*Zion's Herald.*—One copy of ZION'S HERALD ought to be in every Methodist family. Now is

**C**
**M**

## BROOKLYN

Our weekly market letter, now ready for delivery, is devoted to the Financial Situation, Brooklyn Rapid Transit, Manhattan and the Coppers. A copy will be mailed upon application and we respectfully solicit a share of your patronage.

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**C**

the time to press for new subscribers. "Sixteen months for \$2.50" Why not have a large increase in each charge? Try it, brother! Talk it in the pulpit; carry a copy in your pocket, and talk it in your pastoral work. It will do the people good to read it fifty-two weeks a year.

*Preachers' Meeting in Upper Coos.*—The pastors in the far north country, and who are also members of Circuit No. 10, have been in co-operation for a long time. They hold a monthly preachers' meeting, continuing an afternoon and evening, during which time they carry out quite an extensive program. The last meeting was Monday, Sept. 11, at the South Columbia Church. They include, beside this church, Colebrook, East Colebrook, East Columbia, Stewartston, Pittsburgh, Beecher Falls, Canaan, and Bloomfield, Vt. A company of earnest men here are planning to win souls for the kingdom. B.

## CHURCH REGISTER

### HERALD CALENDAR

Revival Convention at Willimantic, Conn., Oct. 19

**SUPPLY MET.**—Our grateful thanks are extended to our friends who have so generously responded to the calls for HERALDS for Mrs. Butler. A sufficient number has been received.

GEO. H. SPENCER.

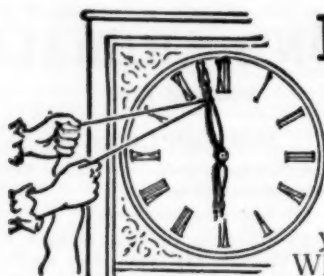
**W. H. M. S.**—The annual meeting of New England Conference Woman's Home Missionary Society will be held in Bromfield St. Church, Boston, Thursday and Friday, Oct. 5 and 6. Full notice later.

SARAH WYMAN FLOYD, Conf. Cor. Sec.

**IMPORTANT NOTICE.**—At this season of the year hundreds of young people are coming to New York to attend the schools and colleges of the city, or to engage in mercantile or other pursuits. Many of them are leaving Methodist homes and the helpful influences of the church to come among strangers. Parents are naturally solicitous concerning the religious life of their sons and daughters in a city where the churches are reputed to be cold and unsympathetic. They covet for them some pastoral oversight and a warm religious atmosphere. If this shall come to the notice of any anxious mother or father, or any young man or woman coming to New York, I give to such the assurance that St. James' Methodist Episcopal Church, Madison Ave. and 118th St., is a church whose doors stand open to strangers, whose people are cordial in their welcome, and whose pastor counts it a privilege to serve all who come.

EZRA S. TIPPLE,  
 1981 Madison Ave., New York City.

There has been a large number of persons who have taken their vacations the past summer in short trips. A fitting wind-up for this season will be to take the excursion announced by the Boston & Albany R. R. for Tuesday, Oct. 3. The trip embraces Springfield, Pittsfield and Albany, a ride on the famous Hudson River either by day or night boat to New York, and home Fall River Line. The cost is \$5. A. S. Hanson, G. P. A., Boston, will send circulars on application.



## Procrastination.

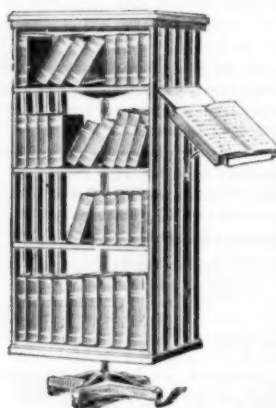
Steals time, and everything that time ought to be good for.

Possibly it keeps you from using Pearline. You know from others of its ease and economy—but you're "putting it off."

Why not begin the use of Pearline with the very first thing to be washed or cleaned—your face and hands, say. Pearline hurts nothing; cleans everything.

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You are probably at this moment within easy walking distance of a hundred facts. If you want to be within arm's reach of a thousand facts, you should keep beside your chair a Revolving Bookcase.

The wonder is that men ever got through life without them. They belong to the same category of indispensables in which you class your stylographic pen.

This is the latest style, finest quality, genuine Revolving Bookcase. Never buy a cheap substitute or imitation.

It stands 52 inches in height from the floor; the shelves are 19½ inches long and 13 inches wide; they are in height 12, 10, 10 and 7½ inches respectively.

The top shelf can be used for medium-sized books; but it is so constructed as to hold atlases or large volumes when preferred. The total capacity is 160 volumes.

The adjustable leaf is a new and useful feature; it can be used either for a dictionary or as a reading-desk.

## PAINE FURNITURE CO.

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**N. H. CONFERENCE EPWORTH LEAGUE.**—The New Hampshire Conference Epworth League Convention will be held at Tilton, Oct. 4 and 5. Dr. James M. Buckley, editor of the *Christian Advocate*, is to give the address on one of the evenings. Revs. O. A. Crane and E. H. Hughes of the New England Conference are also to deliver addresses, and several of the preachers of the N. H. Conference will take part in the program. The Tilton people will provide free entertainment for the pastor and two delegates from each League (please notify Rev. R. Sanderson, Tilton, N. H., of the coming of these). Your pastor and one representative of your chapter are, by the constitution, members of the Conference Epworth League. These are invited and expected to participate in the business session. Convention rates on the railroad; ask for special ticket at your station.

A. E. DRAPER, Sec.

**NORWICH DISTRICT EPWORTH LEAGUE.**—The Annual Convention of Norwich District Epworth League will be held in the M. E. Church at Willimantic, Conn., on Wednesday, Oct. 18, beginning at 9:45 a. m. The members of the Cabinet of the First General District will furnish most of the program.

The N. Y., N. H. & H. R. R. has granted a half-fare rate returning from the convention to all paying full fare coming to the convention. Certificates will be ready at the meeting. The Central Vermont R. R. makes a very much reduced round-trip rate, if request is made for special ticket.

Delegates and friends intending to remain over

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### The East Greenwich Academy

East Greenwich, R. I.

The fall term will open Sept. 12, 1899.

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For health, rest, or recreation. The appointments of a first-class hotel, elevator, steam, suites with bath, sun-parlors and promenades on the roof. Elegant Turkish, Russian, hydro-electric, mineral water and all baths. Electricity in its various forms, massage, etc. Croquet, golf. Send for illustrated circular.

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**TUESDAY, Oct. 3, 1899, AT 8.30 A. M.**

Tickets will also be good on all trains except the 10.30. From Albany to New York on PEOPLER'S LINE boat to leave at 8 P. M., Tuesday, or DAY LINE boat to leave at 8.30 A. M., Wednesday. From New York, via FALL RIVER LINE boat, Wednesday or Thursday, 6 P. M.

Secure your tickets early, as number is limited.

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night should communicate directly and at once with Miss Imogene A. Fillmore, or Mrs. W. E. Webber, Willimantic, Conn.

JOHN P. KENNEY, Dist. Sec.

**EXCHANGE OF CHARGES.**—A preacher in the St. John's River Conference desires to exchange a station in Florida for a charge in one of the New England States. Address,

Pastor Grace M. E. Church, So. Jacksonville, Fla.

**W. F. M. S.**—The regular prayer-meeting of the W. F. M. S. will be held at Room 29, 36 Bromfield St., at 11 a. m., Wednesday, Sept. 27. Miss Walden will be the leader. As this is the first fall meeting, let there be a full attendance.

Per order of president.

JULIA F. SMALL, Agt.

**NATIONAL ASSOCIATION OF LOCAL PREACHERS.**—The forty-second annual meeting of the National Association of Local Preachers will be held in the South Baltimore Station M. E. Church, Williams St., near Montgomery St., Baltimore, Md., Rev. H. S. France, D. D., pastor, Oct. 7 to 10. A cordial invitation is extended to all local preachers to attend and participate in the proceedings. Any duly accredited local preacher may become a member of the Association by the payment of one dollar annually. Entertainment will be provided for all who attend, provided they notify Rev. R. L. Dickey, 2108 East Lombard St., Baltimore, Md. Members who may not be able to attend are requested to forward their annual dues (one dollar) as early as possible.

GEO. B. JONES, Sec.

1709 Snyder Ave., Philadelphia.

**NATIONAL W. O. T. U.**—The twenty-sixth annual convention of the National Woman's Christian Temperance Union will meet in the First Presbyterian Church in Seattle, Wash., Oct. 26-28. Last year was celebrated the twenty-fifth anniversary of that great awakening which has been fittingly styled the Crusade. This year will celebrate the silver anniversary of the more permanent form into which the Crusade crystallized, at a mass convention in Cleveland, O., Nov. 18, 19 and 20, 1874, where the National W. O. T. U. was organized. Love and loyalty have characterized the past year to a marked degree, even under unusual and trying circumstances. As a result we believe that the returns will show great progress along all lines.

LILLIAN M. N. STEVENS, Pres.  
SUSANNA M. D. FREY, Cor. Sec.

### A Popular Reading Course

The new Bay View Reading Course is on Russia and Holland, with delightful excursions into Norway and Sweden. The Bay View courses are in great favor among reading and literary people wanting something brief, systematic and popular. Hundreds of circles have organized to take them, and scores of clubs have adopted them. A card to J. M. Hall, Flint, Mich., will bring full particulars.

### False Pretenses

It is curious to note how many sorts of false pretenses appear to succeed in this country of ours. The quick-witted, light-fingered gentry appreciate that they can be more successful in the role of respectability, and assume the garb, and, as far as possible, the appearance of gentlemen. Another class solicits assistance or money for this or that which has no existence, or without authority. Still another form, more respectable, but quite as successful in flinging from the pocket of the consuming public, is the practice, altogether too common, of the selling of inferior or worthless articles or mixtures under brands or labels which are misleading, or which are imitations of the genuine. This abuse of brands, for it is nothing less, seems to pertain particularly to paints, as there are hundreds of mixtures of barytes (which is worthless), whiting and zinc offered and sold under the brand of the principal pigment—White Lead, Pure White Lead, Strictly Pure White Lead, etc., etc. In fact, this practice is so common among the manufacturers and has been in vogue for so long that many of them, undoubtedly honest, possibly believe that a mixture of theirs of any sort is better than the genuine article—WHITE LEAD. If so, the query arises, why should they not brand their mixtures correctly? If these cannot be protected by the honesty of manufacturers and dealers correctly branding their products, they should be by a general law making it imperative that all articles of merchandise shall be correctly represented and so labeled or branded. Until this is done the consumer's only protection seems to lie in making sure that he buys only those brands known to be genuine.

S. A. JOHN.

Chicago, Sept. 5, 1899.

**W. F. M. S. NEW ENGLAND BRANCH.**—Will all who have the Tsun Hua autograph circulars please see that they are filled out and returned to Mrs. C. S. Nutter, St. Albans, Vt., by the first of October? About fifteen hundred of these have been distributed during the year, and it is desirable that as many as possible be secured for the Album which is to be presented to Mrs. Alderman as a token of the love and gratitude of the young women of New England Branch W. F. M. S. Let every young woman have a part in this thank-offering. If you have not had one of these circulars, send to headquarters, Room 29, 36 Bromfield St., for one.

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## OBITUARIES

Death is a Spirit!  
Those who have seen him nearest  
Hold him dearest,  
For rareness in his choice  
When, at his Master's voice,  
He seeks, for his own call,  
The bravest, best of all.  
When it seems unbetimes  
That one both good and great  
Should pass the shadowy gate  
Opening to stranger climes,  
Then may ye feel full sure  
The soul has grown so pure  
That it must needs incline  
Into the Vast Divine.

Death is a Spirit!  
We deem his pace too swift;  
To our eyes,  
Though we be passing wise,  
It is not given  
To see across the rift  
Between ourselves and heaven!  
On earth we hear a knell—  
Elsewhere there peals a bell  
In welcome for a guest,  
New to the Wondrous Quest  
Whereof no man on earth  
May ever know the birth.

Only God knows, and they  
Who have joined His great Array.

— Walter Herries Pollock.

**Fulton.**—Charles William Fulton, eldest child of Rev. and Mrs. James W. Fulton, was born at Cherry Valley, Mass., April 13, 1881, and died at Ware, Mass., Aug. 24, 1899, after a brief illness.

The day of his death he was brought from Sterling camp-ground, where he had been spending a vacation with his parents, but rapidly failed after reaching home. The funeral services were held at the Methodist Episcopal Church in Ware, on Sunday, Aug. 27. Rev. L. L. Beeman, associate pastor, Rev. T. C. Martin of Warren, Rev. Walter I. Thresher of Barre, and Rev. C. M. Hall of Everett, officiated. There were many floral gifts as tributes to his memory. The burial was at Cherry Valley, Aug. 28, with services conducted by Revs. J. H. Humphrey and C. M. Hall.

Charles was graduated from the Ware High School in 1898, and had recently passed examinations to enter the Worcester Institute of Technology. He was an excellent singer and a consistent and helpful member of the Epworth League and of the church. God had brought him into favor, for he was beloved by all who knew him. The family, including his parents, his sister, Grace May, and his brother, Herbert F., have the sympathy and prayers of a host of friends.

G. H. HARDY.

**Hodgdon.**—Elvina Bram was born in Winslow, Me., in 1813. In 1838 she was married to David Hodgdon. At the Richmond camp-ground, July 26, 1899, she entered into rest, aged 85 years and 11 months. Death by apoplexy came after a short illness.

In early life she was converted and united with the Methodist Episcopal Church. For many years she resided in Augusta, Me., and was a prominent and active member of the church in that city, retaining her interest and membership there till she was called to the church triumphant. In her home, for some length of time, a class-meeting was held, and she was always a consistent, earnest and loyal Methodist. All the interests of Zion were ever dear to her heart. Prayers were offered, and her means were freely given for the work of God.

In the later years of life her home has been with her daughter, the wife of Rev. F. C. Rogers, where she received gratefully the kindly ministry of those who loved her. Feeble in health, she was not able, for some years, to attend divine services. But the weight of years and infirmities took not from her the love of the Lord. When the shadows had long lengthened, death was not unwelcome. With peace of soul she went to be with her God and the many who had gone on before her from the old home church.

Two daughters survive her—Miss Susan J. Hodgdon, now in California, and Mrs. F. C.

Rogers, of Lawrence, Mass. Also a brother, F. W. Bram, of Augusta.

The funeral services were held at Richmond camp-ground, Rev. A. W. Pottle officiating. The interment was at Augusta.

ROSCOE SANDERSON.

**Ham.**—Benjamin M. Ham was born at Newington, N. H., in 1816, and died in the triumphs of faith at Tuftonboro, N. H., May 30, 1899.

"Grandpa" Ham, as he was called by nearly all who knew him, was born again under the ministry of Rev. W. C. Bartlett, in 1876, and united with the Methodist Episcopal Church of Tuftonboro. He was a faithful and useful member of the church of his choice, serving it many years in the capacity of steward and trustee.

On the evening of May 30, and after many long days and weary nights, the wheels of the clock stood still, and Benjamin was not, for God took him.

He left an aged wife, a sister, and one son, Charles Ham, of Tuftonboro, to mourn their loss; but their loss is his gain.

The funeral services were held in the church, conducted by Rev. Frank Hooper, a former pastor, assisted by Rev. G. W. Jones, his pastor, and Rev. W. A. Hudson, another former pastor. Interment was in the family lot near the church. "He rests from his labor, and his works do follow him."

FRANK HOOPER.

**Hoyt.**—Benjamin Burleigh Hoyt was born in Sandwich, N. H., Feb. 24, 1816, and died in the house in which he was born, July 20, 1899.

With the exception of a brief stay elsewhere, he had always lived in Sandwich. He received his education in the public schools of Sandwich and in Gilmanton Academy. For some years he was a captain of a local artillery company. He was a successful farmer. All through his long life he was interested in the church of God, but did not make a public profession of religion until late in life. Under the ministry of Rev. John D. Folsom he was led to realize his acceptance as a child of God, and under the ministry of Rev. W. T. Hill he was baptized and united with the church, Jan. 7, 1894, being seventy-eight years old. After his connection with the church he held and faithfully discharged the duties of the office of steward until his death. As a citizen he was an honor and credit to the community, a matter-of-fact man, speaking his honest mind when occasion required, no hypocrite or flatterer, yet humble, honest, true—a sincere, God-fearing man.

He was one of the best of husbands, and all his relations with his children were such that there is nothing to remember but what is pleasurable. One of his sons testifies that in all his life he never heard him utter a vulgar or profane word.

He loved the church of God, he enjoyed the ministries of her servants, he loved the place of prayer, his voice was heard in testimony, and people believed in what he said because his profession and life were in harmony. E. R. P.

**Alden.**—Mrs. Elizabeth Curtis Alden was born in Stoughton, Mass., June 29, 1828, and died at South Braintree, Mass., Aug. 19, 1899. She was daughter of Rev. Geo. Winchester, a local preacher of the New England Southern Conference, and a sister of Rev. Geo. H. Winchester, who was for many years an effective member of the same Conference. She married Southworth Alden in 1850, and they were regular attendants at the Brockton Central M. E. Church until his death nine years ago.

Converted at the age of thirteen, her life was consecrated to God. Her home was distinctively Christian, and a "meeting-place" for many years. She was an old-time Methodist, with an ardent love for the prayer and class-meeting and a never-dying devotion to the primitive teachings of Methodism. For more than fifty years she was a constant reader of ZION'S HERALD. During her last sickness she continued to give away marked copies of the HERALD which she deemed helpful to individual cases.

Her death, as her life, was triumphant. She loved the Master and His work, and lost no opportunity to speak of them. When age and weakness of body limited her sphere, they seemed to intensify her zeal. Her views and methods may have been questioned; her motives never were. Her faith, trusting as a child's, was ready to venture great things. She had tried God to her supreme satisfaction, and never doubted Him. In adverse circumstances she was patient and

teachable, the child of the Master. In her last days Heaven was lightly screened from her, and looking through she lived much with that select throng on the other shore. To her, death was a permit to go to that home so clearly in her sight. She leaves a son, Mr. E. S. Alden, of Readville, and a daughter, Mrs. H. H. Snow, of South Braintree, Mass. Rev. A. H. Keeler officiated at the funeral. C. H. W.

**Wheaton.**—George C. Wheaton was born at Claremont, N. H., August 18, 1822, and died in North Auburn, Maine, Sept. 7, 1899.

After the death of his father he came to Minot, Me., and found a home with Mr. Perry, from the age of seven till he became of age. For a short time he resided in Boston, then returned to Turner, Maine. From this town he enlisted in the 23d and 29th regiments during the Civil War, and served with great acceptability for nearly two years. After the war he resided a few years in Illinois and in New Hampshire, but for the most of the time in Turner and North Auburn, Me. An injury received while in the army constantly troubled him, and finally made him an invalid. For the last eight years of his life he was unable to do much of any work.

In 1854, March 16, he married Miss Mary J. Fargo, of Boston, who survives him. The three children have reached adult life—a daughter living in Haverhill, Mass., and two sons, one in Houlton, Me., and one in New Mexico.

For many years Mr. Wheaton had been an earnest and consistent Christian. Since unable to participate in the active work, he has greatly enjoyed the association with his pastors in his home. Honored by the Grand Army, who attended in a body, loved by his fellow Christians, respected by the whole community, a good man has gone to his reward. B.

## The Battle Hymn of the Republic

In her "Reminiscences" in the *Atlantic Monthly* Mrs. Julia Ward Howe gives the following account of the circumstances under which she wrote "The Battle Hymn of the Republic," and of its introduction to the public through the agency of Chaplain (now Bishop) McCabe:—

We were invited, one day, to attend a review of troops at some distance from the town. While we were engaged in watching the maneuvers, a sudden movement of the enemy necessitated immediate action. The review was discontinued, and we saw a detachment of soldiers gallop to the assistance of a small body of our men who were in imminent danger of being surrounded and cut off from retreat. The regiments remaining on the field were ordered to march to their cantonments. We returned to the city very slowly, of necessity, for the troops nearly filled the road. Mr. Clarke was in the carriage with me, as were several other friends. To beguile the rather tedious drive, we sang, from time to time snatches of army songs, concluding, I think, with

John Brown's body lies a-mouldering in the ground;  
His soul goes marching on.

The soldiers seemed to like this, and answered back, "Good for you!" Mr. Clarke said, "Mrs. Howe, why do you not write some good words for that stirring tune?" I replied that I had often wished to do this, but had not as yet found in my mind any leading toward it.

I went to bed that night as usual, and slept quite soundly, according to my wont. I awoke in the gray of the morning twilight; and as I lay waiting for the dawn, the long lines of the desired poem began to twine themselves in my mind. Having thought out all the stanzas, I said to myself, "I must get up and write these verses down, lest I fall asleep again and forget them." So, with a sudden effort, I sprang out of bed, and found in the dimness an old stump of a pen,



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which I remembered to have used the day before. I scrawled the verses almost without looking at the paper. I had learned to do this when, on previous occasions, attacks of vertigo had visited me in the night, and I feared to have recourse to a light lest I should wake the baby, who slept near me. I was always obliged to decipher my scrawl before another night intervened, as it was legible only while the matter was fresh in my mind.

At this time, having completed my writing, I returned to bed and fell asleep, with the reflection, "I like this better than most things that I have written."

The poem, which was soon after published in the *Atlantic Monthly*, was somewhat praised on its appearance, but the vicissitudes of the war so engrossed public attention that small heed was taken of literary matters. I knew, and was content to know, that the poem soon found its way to the camps, as I heard now and then of its being sung in chorus by the soldiers.

As the war went on, it came to pass that Chaplain McCabe, newly released from Libby Prison, gave a public lecture in Washington, and recounted some of his recent experiences. Among them was the following: He and the other Union prisoners occupied one large, comfortable room, in which the floor was their only bed. The official in charge of their quarters told them, one evening, that the Union Army had just been terribly defeated. While they sat together in great sorrow, the Negro who waited upon them whispered to one man that the officer had given them false information, and that, on the contrary, the Union soldiers had achieved an important victory. At this good news they all rejoiced, and presently made the walls ring with my battle hymn, which they sang in chorus, Chaplain McCabe leading. The lecturer recited the poem with such effect that those present began to inquire, "Who wrote this Battle Hymn?" It became one of the leading lyrics of the war. In view of its success, one of my good friends said, "Mrs. Howe ought to die now, for she has done the best that she will ever do." I was not of this opinion, feeling myself still "full of day's works," although I did not guess at the new experiences which then lay before me.

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strument for this purpose, why might not I always have looked for immediate results?" — *Christian Standard*.

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